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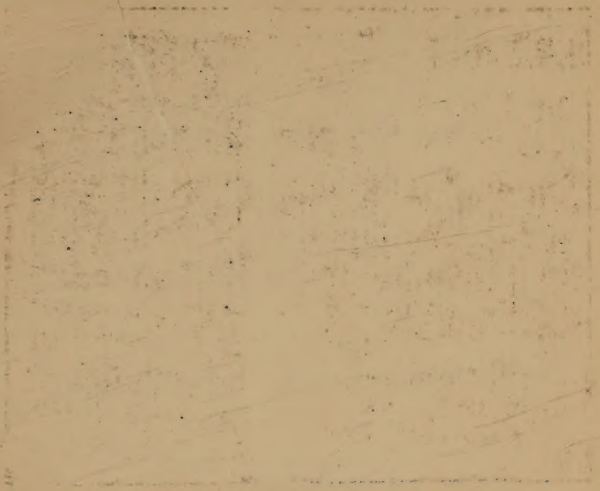

THE CAMBRIDGE BIBLE
FOR SCHOOLS AND COLLEGES

GENERAL EDITOR FOR THE NEW TESTAMENT :—
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THE GOSPEL ACCORDING TO
ST MARK

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THE GOSPEL ACCORDING TO

ST MARK

Edited by

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WITH MAPS, NOTES AND INTRODUCTION

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PREFACE
BY THE GENERAL EDITOR

THE General Editor does not hold himself responsible, except in the most general sense, for the statements, opinions, and interpretations contained in the several volumes of this Series. He believes that the value of the Introduction and the Commentary in each case is largely dependent on the Editor being free as to his treatment of the questions which arise, provided that that treatment is in harmony with the character and scope of the Series. He has therefore contented himself with offering criticisms, urging the consideration of alternative interpretations, and the like; and as a rule he has left the adoption of these suggestions to the discretion of the Editor.

TRINITY COLLEGE, CAMBRIDGE.
January, 1910.

PREFACE

OUR estimate of the historical and critical value of the Second Gospel has risen enormously during the last thirty or forty years, and it is possible that further study will cause the estimate to rise even higher than it is at present. But the unique value of this Gospel is still very imperfectly realized by many of those who often read and to some extent study it; and it is one of the objects of this new edition of St Mark to make the knowledge of its unique character more widely diffused, and to enable more readers of the New Testament to see for themselves some of the particulars in which this hitherto underrated Gospel brings us closer than any other to our Lord, as He was known to those who watched His acts and listened to His teaching.

During the period in which the inestimable character of the Gospel according to St Mark has been more and more appreciated, a number of critical and controversial works have appeared in England and elsewhere which raise, or bring into greater prominence, questions respecting Christian doctrine that produce perplexity in many minds. With regard to not a few of these questions, the

Second Gospel, fairly and intelligently used, will show the way, if not to a solution, at least to the direction in which a reasonable answer to doubts can be found. These Notes on the Gospel will do good service, if in any degree they render aid to such a quest.

The titles of some of the books which the writer of the Notes has found very helpful are given at the end of the Introduction, and the list might be greatly enlarged. Among English works he has found nothing equal to Dr Swete's Commentary, and among foreign ones nothing equal to that of Lagrange, who had the advantage of coming after Dr Swete. He has also to express his obligations to the General Editor for vigilant care in reading the proofs and for many valuable suggestions and criticisms.

A. P.

BIDEFORD.
Christmas, 1914.

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INTRODUCTION

CHAPTER I

St Mark the Evangelist

The name "Mark" occurs four times in Acts and four times in the Epistles. In Acts we are told three times of a Jew at Jerusalem named John who had Mark as an alternative or additional name (xii. 12, 25, xv. 37), and once he is called simply "the Mark," *i.e.* "the Mark just mentioned" (xv. 39). The same person is twice called simply "John," without mention of an alternative name (xiii. 5, 13). In the Epistles the name "John" is dropped, and the person in question is called simply "Mark," without the article, as if those who are addressed would know who was meant (Col. iv. 10; Philem. 24; 2 Tim. iv. 11; 1 Pet. v. 13). The identification of the John in Acts with the Mark of the Epistles is probable on other grounds (see below), and it is confirmed by the fact that in Col. iv. 10 St Paul, after mentioning that Mark is the cousin (not "sister's son," as A.V.) of Barnabas, reminds the Colossians that they have been told that they need have no hesitation in receiving him, if he should visit them; which looks like an allusion to the defection of John (Mark), as related in Acts xv. 37—39.

To speak of him as "John Mark," as if the combined names were analogous to "John Smith," is misleading. "Whose surname was Mark" (xii. 12, 25) encourages us to regard the cases as analogous, but in the modern combination the two names are intended to be used together and in some cases must be used together, whereas in the other case the two names were rarely, if ever, used together, but were alternatives; the

second name was an *alias*. Although under the name of Simon, or Peter, or Kephas, the chief Apostle is mentioned more than 180 times in N.T., only three times is he called Simon Peter (Mt. xvi. 16; Lk. v. 8; 2 Pet. i. 1) by any writer except John, who commonly gives both names. "Saul, otherwise Paul" (Acts xiii. 9) is never called "Saul Paul." The Evangelist would be called "John" among Jews and "Mark" among Gentiles (Ramsay, *Paul the Traveller*, p. 81). Acts xiii. 5 is against Deissmann's suggestion that in xiii. 13 Mark is called "John" purposely, because he had forsaken the Apostle and had returned to Jerusalem, whereas in xv. 39, when he goes with Barnabas to Cyprus, he is called simply "Mark" (*Bib. St.* p. 317). If the change is not purely accidental, the reason would rather be that at Antioch and Jerusalem he was in Jewish society and was known as "John," whereas in travelling he would use the Gentile *alias*. The employment of a Roman *praenomen* to serve as a single name is found again in the case of Titus and of several persons who bore the name of Gaius. In "Jesus, called Justus" (Col. iv. 11) we have a combination of a Hebrew and a Latin name.

With regard to the identification, the connexion between the mentions of Mark in three different Epistles is of importance. In Col. iv. 10 St Paul commends him to a Church of proconsular Asia; in 1 Pet. v. 13 Mark sends a salutation to Churches in that region; in 2 Tim. iv. 11 he is found in that region. "The Scriptural notices suggest that the same Mark is intended in all the occurrences of the name, for they are connected together by personal links (Peter, Paul, Barnabas); and the earliest forms of tradition likewise identify them" (Lightfoot on Col. iv. 10).

Mark was the son of Mary (Mariam), who was a Jewish convert, who seems to have been well-to-do, and to have been a Christian of some importance. Her house at Jerusalem has a "porch" or "gateway" and an upper room, and she has at least one female slave. As soon as the chief of the Apostles is released from prison he goes to her house to report his freedom, for there members of the Church of Jerusalem were accustomed to meet. It is probable that her son John was already a

believer, like herself. If he was not already known to Peter, this nocturnal visit of the released Apostle may have been the beginning of intimacy. St Peter may have converted both mother and son. As the father is not mentioned in Acts, we conclude that he was dead, a conclusion which is against the identification of the father of Mark with "the goodman of the house" (see on xiv. 14), but the conclusion may be wrong.

That Mark was one of the Seventy or Seventy-two disciples (Lk. x. 1) is a worthless tradition for which the credulous and uncritical Epiphanius gives no authority. The same statement is made about St Luke. There was a natural desire to show that all four Evangelists were personal disciples of the Lord. That Mark was a Levite is a reasonable conjecture from the fact that he was a "cousin" (Col. iv. 10) of the Levite Barnabas; but we are not sure that they were the sons of two brothers. There is more to be said for the theory that he was the young man mentioned in Mk xiv. 51, 52; see notes there.

Even if his parents were Jews of the Dispersion, it is probable that they had been settled in Jerusalem for some years, and the names Mary and John point to the family being Hebrews rather than Hellenists (Zahn, *Introd. to N.T.* II. p. 487). Assuming that at any rate the married life of his mother had been spent in Jerusalem, Mark must have been familiar with the sensation which was caused there and in Judaea when, after centuries of silence, first one Prophet and then a second began to proclaim the coming of the reign of God. If Mark did not himself hear either of these new Prophets, he may often have talked to those who had listened to John the Baptist and Jesus of Nazareth. That he had often been with some who had known Jesus, and in particular with Peter, may be regarded as certain.

His cousin Barnabas came to Jerusalem with Saul to bring alms from the Christians in Antioch to the Christians in Judaea during the famine of A.D. 45, 46; and when the work of relieving the poor in Jerusalem was over, the two missionaries took Mark with them on their return to Syria. There can be little doubt whose doing this was. Of the two missionaries, Barnabas was as yet very decidedly the chief. He had introduced the notable convert, Saul of Tarsus, to the Church at Jerusalem

and had been his sponsor and patron (Acts ix. 27, xi. 25). He and Saul needed helpers in their work, and when it came to selecting one, it would be Barnabas that would decide who should be chosen, and he chose his young cousin, who had probably been useful in distributing relief at Jerusalem: 2 Tim. iv. 11 indicates that Mark had powers of organization. Consequently, when Barnabas and Saul were again sent forth by the Church at Antioch, they had him as their "attendant," which probably means that he was the courier of the party and managed the details of the journey. He was not a missionary chosen by the Holy Spirit and solemnly sent forth by the Church at Antioch, but the two Apostles (as we may now call them) who were thus chosen "had him as an attendant."

It is evident from what follows that Mark did not consider himself under any obligation either to Divine commands or to the Church at Antioch in this service. He was free to decide for himself how long he would continue to attend on his cousin and Saul. With them he sailed to Cyprus. They stay at Salamis, working among the Jews there, and then go through the island to its western extremity, and at Paphos come into conflict with Elymas the sorcerer, whose discomfiture leads to the conversion of the Proconsul, Sergius Paulus. After this success they cross to Pamphylia, and at Perga Mark refuses to go further and returns to Jerusalem. Possibly the risks and hardships of a journey into the interior frightened him; he felt that he could no longer do his work as dragoman satisfactorily under such conditions. Or he may have thought that home ties were more binding than those which attached him to Barnabas and Paul. Or he may have seen that it was becoming more and more difficult to work with *both* the Apostles, for Paul's teaching, especially with regard to the Gentiles, was now far in advance of that of his colleague, and was becoming more so. And the more advanced Apostle was now taking the lead. It is no longer "Barnabas and Saul" (xiii. 2, 7) but "Paul and his company" or "Paul and Barnabas" (*vv.* 13, 43, 46). For any or all of these reasons Mark may have turned back. Whatever the reasons were, they were such as could be better appreciated, if not actually approved, by his cousin than by

his cousin's energetic colleague, who condemned Mark severely (xv. 38). After an interval there is the so-called "Council" at Jerusalem (*c.* A.D. 49 or 50). Paul and Barnabas are again at Antioch, and Peter joins them there. Was Mark there also, and was he one of "the rest of the Jews" who "dissembled with Peter, insomuch that even Barnabas was carried away with their dissimulation"? Gal. ii. 13. That is not unreasonable conjecture; but it has against it the silence of both St Luke in Acts and St Paul in Galatians. When St Paul absolutely refused to give Mark another trial, and parted from Barnabas rather than do so, the only reason given is Mark's withdrawal from Pamphylia (xv. 38). The result was that he took Silas as a colleague and went on a mission through Syria and Cilicia, while Barnabas and his cousin sailed back to Cyprus, in which island both of them had connexions. This would be about A.D. 52.

The frequently mentioned tradition that St Mark founded the Church of Alexandria may, with much reserve and uncertainty, be allowed to come in at this point. There is here a considerable gap of about ten years in what Scripture tells us about Mark, and it is credible that, during the period about which Scripture tells us nothing, he went from Cyprus to Alexandria and helped to make it a Christian centre. But it does not follow that, because the tradition helps to fill this gap, therefore the tradition is true. The Alexandrian Fathers, Clement and Origen, in all their various writings, nowhere allude to Mark's preaching at Alexandria. On the whole, however, it is more probable that the connexion of St Mark with Alexandria, if it be historical, did not begin until after the death of St Peter.

We are on sure ground once more when we find St Mark at Rome during the first Roman imprisonment of St Paul (Col. iv. 10; Philem. 24); but we cannot safely infer that it was the Apostle's imprisonment which brought Mark to Rome. What is certain is that he and the Apostle are now completely reconciled, and that the latter seems to have become anxious to show Mark that he now has complete confidence in him. He declares him to be one who joined in alleviating his sufferings as a prisoner. He claims him as a fellow-worker, and he

inserts salutations from him in the letters to the Colossians and Philemon. Mark, Aristarchus, and Jesus who is called Justus are the only Jewish Christians who cleave to St Paul in his captivity, and the Apostle seems to have sent Mark back to Asia. A few years later, in the latest of the Pauline Epistles (2 Tim. iv. 11), Timothy, who was probably at Ephesus, is charged to "pick up Mark" and bring him with him to Rome.

And it is in Rome that we next hear of St Mark. It was probably after the deaths of the two Apostles with whom he had of old been associated that Mark attached himself to the old friend of the family, St Peter; and it is in 1 Pet. v. 13 that we have the last mention of him in the N.T.—"Mark, my son, saluteth you." "My son" may be a mere expression of affection; but it is not impossible that it means that Peter was instrumental in converting Mark to Christianity (cf. 1 Cor. iv. 14, 15). It is not fatal to this view that *St Paul* commonly uses "child" and not "son" of the relationship between himself and his converts (1 Cor. iv. 14; Phil. ii. 22; 1 Tim. i. 2, 18; 2 Tim. i. 2, ii. 1; Tit. i. 4; Philem. 10; cf. 3 Jn 4), although it makes it a little less probable than the other view. But the sense in which "my son" is used does not affect the probability that Mark was instructed in the Gospel first by St Peter. One thing may be regarded as certain, that when 1 Peter was written, the Evangelist was with the Apostle in Rome. Beyond reasonable doubt "Babylon" is Rome (Hort, 1 *Peter*, p. 6; Lightfoot, *Clement*, II. p. 492; Bigg, 1 *and* 2 *Peter*, pp. 22, 76).

That both St Peter and St Paul suffered martyrdom at Rome under Nero may be accepted as a sufficiently attested tradition. That they suffered at the same time is less probable; but, when we abandon this tradition, it is difficult to determine which Apostle suffered first. On the whole, it is safer to place the martyrdom of St Paul before that of St Peter, and to suppose that the death of the former was one reason for Mark's becoming closely connected with the latter; but the friendship of St Peter with Mark's family would account for this close connexion, even if St Paul were still alive.

The Author of the Second Gospel

That Mark was the writer of the Second Gospel, and that in what he wrote he was largely dependent upon the teaching of St Peter, may also be accepted as sufficiently attested. That St Peter is the probable source of a great deal that we find in this Gospel can be shown in detail from the Gospel itself; but the evidence with regard to the exact relation between the Apostle and the Gospel of Mark is not harmonious. We begin with Papias, Bishop of Hierapolis. Irenaeus tells us that Papias was "a hearer of John and a companion of Polycarp." The first statement may be true, but it is perhaps only an inference from the second. After the destruction of Jerusalem some Christians migrated from Palestine to Hierapolis. Among these were Philip the Apostle and his daughters, two of whom lived to a great age, and from them Papias obtained various traditions about the Apostles and their contemporaries. He also obtained information from two disciples of the Lord, Aristion and John the Presbyter or the Elder. The former is interesting to us in connexion with the longer ending of this Gospel (xvi. 9—20), while the latter is connected with our present purpose. Papias collected traditions about Christ and His Apostles and used them to illustrate the Gospel narrative in a treatise called *An Exposition of the Oracles of the Lord*, some precious fragments of which have been preserved by Eusebius. He quotes the passage which concerns us *H. E.* iii. 39; and it will be seen from the opening words that in it Papias is quoting "the Presbyter" or "the Elder," which almost certainly means the Presbyter John. After the first sentence which is attributed to the Presbyter we cannot be quite sure whether we are reading his statements or those of Papias; but this is not of much moment, for Papias is certainly passing on information which he had received on what he believed to be good authority.

"This also the Presbyter used to say. Mark, having become Peter's interpreter, wrote accurately, though not in order (τάξει), all that he remembered of the things which were either said or done by Christ. For he was neither a hearer of the Lord nor a follower of Him, but afterwards, as I said, [followed] Peter,

who used to adapt his instructions to the needs [of his hearers], but without making a connected report of the Lord's Sayings. So that Mark committed no error when he wrote down some things just as he remembered them; for of one thing he made a purpose from the first, not to omit any one of the things which he heard or state anything falsely among them."

This is evidence of the highest importance. Papias can hardly have got this information much later than A.D. 100, and he gets it from one who was contemporary with Apostles and the earliest Christian traditions. We shall have to return to the difficult statement that Mark, as distinct from other Evangelists, did *not* write "in order."

Irenaeus (III. i. 1) says that "after the death of Peter and Paul, Mark also, the disciple and interpreter of Peter, delivered to us in writing, the things which had been preached by Peter."

Tertullian (*Adv. Marcion.* iv. 5) says much the same as Irenaeus; that Mark was Peter's interpreter, and reproduced his teaching.

Clement of Alexandria (*Hypotyposeis*), as quoted by Eusebius (*H. E.* ii. 15), states that Peter's hearers were so impressed by his teaching, that they "were not content with this unwritten teaching of the divine Gospel, but with all sorts of entreaties besought Mark, a follower of Peter, and the one whose Gospel is extant, that he would leave them a written monument of the doctrine which had been communicated to them orally. Nor did they cease till they had prevailed with the man, and had thus become the occasion of the written Gospel which bears the name of Mark. And they say that Peter, when he had learned through the Spirit that which had been done, was pleased with their zeal, and that the work won the sanction of his authority for the purpose of being used in the Churches." Elsewhere (*H. E.* vi. 25) Eusebius quotes Clement as having written that, when Peter learnt what Mark had done, "he neither directly forbade it nor encouraged it."

Origen, as quoted by Eusebius (*H. E.* vi. 25), states that Mark wrote as Peter dictated to him; and Jerome (Ep. 120, *Ad Hedibiam* 11) repeats this.

Where these writers disagree, the earlier witnesses are to be

preferred. Papias was a contemporary of Mark; *i.e.* he was a boy about the time when Mark wrote his Gospel. His narrative states that Mark wrote down what he recollected of the teaching of Peter, which almost implies that he did not write until after Peter's death; and Irenaeus expressly states that this was the case. This is more probable than Clement's statement that Peter approved of the work, and much more probable than Origen's statement that Peter dictated it. Such enhancements of the value of the Gospel of Mark would be likely to be imagined in Alexandria, where Mark was believed to have laboured, and even to have founded the first Christian community.

What those who call Mark the "interpreter of Peter" mean by the expression is explained by none of them. The most natural, and not improbable, meaning of "Peter's interpreter" would be that Peter's knowledge of Greek was not equal to giving addresses to those whom he instructed in Rome, and that Mark translated into Greek what Peter said in Aramaic. It is true that Peter had probably been bilingual from childhood, speaking both Aramaic and Greek, as many Welsh peasants speak both Welsh and English. But such casual use of Greek would not necessarily enable him to preach in Greek any more than a Welsh peasant's casual use of English would enable him to preach in English. If this is the correct explanation of "interpreter," it is easy to see how Mark's services in this direction would impress Peter's teaching on his memory. According to any explanation, the term can hardly mean less than that in some way Mark acted as an instrument for conveying Peter's teaching to those who either did not hear it or could not understand it.

Hippolytus (*Philosophumena*, vii. 30) says that Mark was called "the stump-fingered," which implies that one of his fingers was defective through malformation or amputation. Various guesses have been made as to the origin of this nickname, which is repeated in Latin Prefaces to the Gospel. Some take it literally: he *had* only a stump in place of a finger, either (1) because he was born so or had been accidentally maimed, or (2) because, being a Levite and not wishing to become a priest,

he cut off one of his fingers. Others take it metaphorically: he was *called* stump-fingered, either (3) because, like a malingerer, he had deserted in Pamphylia, or (4) because his Gospel is maimed in its extremities, having lost its conclusion, and (as some think) its beginning. Of these four conjectures the first and fourth are most worthy of consideration, especially the first.

We do not know either when, where, or how St Mark died. Jerome places his death in the eighth year of Nero at Alexandria; but we have no means of confirming or correcting this. The apocryphal *Acts of Mark* make him die a martyr's death; but these *Acts* are Alexandrian, and a desire to glorify the reputed founder of the Alexandrian Church may be the origin of the statement. No writer of the second, third, or fourth century says that Mark suffered martyrdom, and their silence may be regarded as decisive.

Shortly before his own martyrdom St Paul wrote of Mark that he was "useful for ministering" (2 Tim. iv. 11). This statement "assigns to Mark his precise place in the history of the Apostolic Age. Not endowed with gifts of leadership, neither prophet nor teacher, he knew how to be invaluable to those who filled the first rank in the service of the Church, and proved himself a true *servus servorum Dei*" (Swete).

CHAPTER II

The Sources

One chief source has already been mentioned, the Apostle St Peter. The evidence for this goes back to the Presbyter John as quoted by Papias, who evidently gives his assent. It is confirmed by Irenaeus, Tertullian and many other writers; and it is by no means improbable that by the "Memoirs (*Apomnemoneumata*) of Peter" Justin means the Gospel of St Mark. These Memoirs contained the words "name Boanerges which is, Sons of thunder," words which occur Mk iii. 17 and in no other Gospel (Justin, *Try.* 106; comp. *Try.* 88 with Mk vi. 3).

Nearly everything which Mark records might have been told him by St Peter, for St Peter was present when what is recorded was done and spoken. But no one supposes that Peter was Mark's only source. Even some things which Peter might have told him may have been derived by Mark from others, for when he wrote other eyewitnesses still survived and there was abundance of oral tradition. On three occasions, however, only three disciples, Peter, James, and John, were present as witnesses, and on two of these—the Transfiguration and the Agony—they were the only witnesses, for it cannot be regarded as probable that the "young man" of Mk xiv. 51 was present at the Agony and saw and listened while the Three were sleeping. From which of the Three did Mark obtain information? James is excluded by his early death, and we know of no special relations between Mark and John. Peter is much more likely to have been Mark's informant. It is true that some very interesting things about Peter are omitted by Mark, *e.g.* Christ's high praise of his confession of faith, his walking on the sea, his paying the tribute with the stater from the fish ; but these are things about which Peter might wish to be reticent, and which he himself omitted in his public teaching. See Eusebius, *Demonstr. Evang.* iii. 5. Although Mark is so much shorter than Matthew or Luke, yet he mentions Peter nearly as often (Mk 25 times, Mt. 28, Lk. 27); and Mark mentions Peter in four places where Matthew and Luke do not mention him, and in all four passages we seem to have personal recollections (i. 36, xi. 21, xiii. 3, xvi. 7). If we had no information as to the authorship of the Second Gospel, the Gospel itself would have suggested that Peter was connected with it.

The number of graphic details which are found in Mark, and in Mark alone, has often been pointed out as a characteristic of this Gospel. While Mark omits many sections which are found in Matthew and Luke, yet in those sections which are common to all three Mark almost always gives us something which is not in either of the other two; and often these additional touches are of great value. Many of them are pointed out in the notes, and the whole of them can be seen very conveniently in the first

column of Abbott and Rushbrooke, *The Common Tradition of the Synoptic Gospels*. It is possible that these details are literary embellishments supplied by Mark himself, who has a manifest liking for fulness of expression; but a good many of them look like the recollections of an eyewitness. They bear out what the Presbyter John, as quoted by Papias, said of Mark, that in writing things down from memory he "made it his purpose from the first, not to omit any of the things which he heard or state anything falsely among them." This is praise which could not so justly be given to Matthew, who rather often either omits or alters what he does not like. When we see how wanting in literary skill Mark often is, we are less inclined to think that the graphic descriptions which he gives us are due to exuberance of style rather than to conscientious or accidental retention of what one who was there had told him. The student will be able to come to some conclusion for himself on this point, if he compares the Synoptic narratives of the three occasions when Christ took Peter, James, and John apart, or of Peter's denials. The passages peculiar to Mark, having no parallel in Matthew or Luke, are i. 1, iii. 20, 21, iv. 26—29, vii. 2—4, 33—37, viii. 22—26, xiv. 51, 52. Study of these will also help the attainment of some conclusion.

It is probable that, in addition to the teaching of St Peter and much oral tradition of a general kind, Mark also used documentary evidence; *e.g.* notes on the teaching and death of John the Baptist, and on the last days of Christ's life on earth. But beyond this vague probability it is not safe to go.

The question whether Mark used the lost document, commonly designated "Q," which was abundantly used by Matthew and Luke, and of which there are no sure traces in Mark, is one to which no sure answer can be given. Mr Streeter thinks that he has been able to "establish beyond reasonable doubt that Mark was familiar with Q," and Dr Sanday thinks that his arguments "seem to compel assent" (*Studies in the Synoptic Problem*, pp. xvi, 165—183). On the other side see Stanton, *The Gospels as Historical Documents*, II. pp. 109—114; Moffatt, *Introd. to the Literature of the N.T.* pp. 204—206. It may be doubted whether there is any clear instance in which it is necessary to

assume that Mark derived his material from Q. Q is certainly earlier than any date which can reasonably be given to Mark, and therefore the hypothesis that he had seen it is reasonable. We are on sufficiently safe ground when we assert that what Mark gives us comes from Peter and cognate sources of information. Peter's teaching may have contained nearly all the Sayings of Christ which are reported by Mark.

The hypothesis of an *Ur-Marcus*, a first edition considerably shorter than our Mark, is not required. Burkitt, *The Gospel History and its Transmission*, pp. 40 f.; Swete, *St Mark*, p. lxv; Jülicher, *Introd. to N.T.* p. 326. It is more to the point to remember that for some things in the Gospel Mark's own experience may be the chief source. The fulness of the narrative of the last week of our Lord's life in all the Gospels has often been remarked in contrast to the scantiness of the record respecting the previous thirty years. It is quite possible that some of that fulness is the outcome of what St Mark himself could remember. Some events in the Holy Week he may well have witnessed and never forgotten; at some points he may have been present when Peter was not.

CHAPTER III

Plan and Contents

Critics are not agreed as to the analysis of this Gospel. Even their main divisions are not always the same. Yet certain broad features stand out clearly, although there is sometimes room for difference of opinion as to the exact point at which the dividing lines should be placed. There is a short Introduction. Then come two main divisions: the Ministry in Galilee and the neighbourhood, and the Ministry in Judaea. These are followed by the beginning of the Conclusion, and the Conclusion remains unfinished.

The Introduction may be made to contain the first eight verses (WH.), or the first thirteen (Salmond, Swete, Moffatt), or the first fifteen (Zahn). There is something to be said for each

of these arrangements. The preparatory work of the Forerunner ends at *v.* 8; then he is eclipsed by the Messiah. On the other hand, the Messiah's own work does not begin till *v.* 14; but it does begin there in a real sense, although in the fullest sense it may be said to begin with the call of the first pair of disciples. The purely introductory portion ends with the Temptation, which prepared the Messiah for the work of the Ministry, just as the Baptist's preaching prepared the people for the reception of the Messiah's Ministry.

The line between the two main divisions may also be drawn at different places; either just before or just after ch. x., or at x. 31. There is an interval of transition between the Galilaean and the Judaean Ministries, and we can either attach the interval to the latter (Moffatt), or give it a place by itself (Swete), or divide it at the point where the Messiah begins His last journey to Jerusalem (WH., Salmond). Perhaps the last is the most satisfactory arrangement, but the question is not a matter of great moment.

It is obvious that thus far the order is chronological; Introduction, Galilee, Judaea, Conclusion. But are the sections and sub-sections which make up the main divisions chronologically arranged? That question cannot be answered with certainty. Any narrator would endeavour to avoid confusing what took place in Galilee with what took place in Judaea and Jerusalem. Peter and others would remember fairly well where things of moment took place and where Sayings of still greater moment were spoken: and Mark, with the tenacious memory of an Oriental who had not ruined his powers of remembering by misuse, as we ruin ours, would recollect with general accuracy how things had been told to him. But we cannot assume that Peter would always care to insist upon the exact sequence of what took place either in Galilee or Judaea, or that Mark would regard exact sequence as a thing which he must be careful to preserve. A single perusal of the Gospels is enough to show that chronology is not a thing on which the writers lay a great deal of stress. Notes of time are few, and events are often grouped according to subject-matter rather than according to time. In the grouping of the contents of the main divisions

of this Gospel it is not often possible to determine whether the sequence is chronological or not, but it is likely that Mark would follow a chronological order in the main, so far as he knew it. In the main, for it might sometimes seem to be instructive to group incidents together and Sayings together which in time were separated; and Mark's knowledge of the time would sometimes be nil. Tradition often preserves a memory of what has been done or said without any definite setting of time or place; and when unframed material of great value was known to the Evangelists they had to find a place for it by conjecture; and they sometimes differ considerably as to the place in the Ministry to which they assign this or that event or Saying. This at times is very disconcerting to the student, but it detracts very little from the supreme usefulness of the Gospels. Their value would not be greatly increased if we could put exact dates to everything.

But, when all allowance has been made for this, the statement of the Presbyter in Papias, that Mark "wrote accurately, though *not in order*," is perplexing, because, with all its defects, his order is remarkably good. Its sufficiency was evidently recognized at once; Matthew follows it, and so does Luke, and though each of them deviates from it somewhat, yet they never deviate from it together. Mark always has the support of either Matthew, or Luke, or both. We never have to balance the order of Matthew and Luke against that of Mark. Mark gives us what is really an orderly and intelligent development. Jesus is at first enthusiastically welcomed as a great Teacher and Healer worthy of being ranked with the greatest of the Prophets. Gradually His opposition to the formalism and perverse exegesis of the Scribes provokes the hostility of the hierarchy and many of the upper classes. This hostility becomes so intense, and the popular misconception of His aim becomes so embarrassing, that at last He almost confines Himself to the training of the Twelve in regions remote from the influence of His enemies and from the disturbance caused by unspiritual crowds. Finally the time comes for open conflict with His implacable enemies in their headquarters; and in this conflict He is apparently vanquished and destroyed.

We can explain the perplexing criticism of the Presbyter when we consider the extract from Papias as a whole, and recognize that the purpose of it is to defend the Gospel of St Mark against objections which have been made to it. Now that there are three other Gospels, Mark is becoming discredited, as being very inferior. The Presbyter admits some inferiority, but calls attention to conspicuous merits. He is evidently contrasting Mark with some other Gospel which he regards as a model, and there is little doubt that the model Gospel is the Fourth. It must be confessed that in the matter of arrangement Mark differs widely from John. Therefore, if the Fourth Gospel is written "in order," the Second Gospel is not so written. In this way we get an intelligible meaning for the Presbyter's criticism.

But, however we may explain "not in order," which may after all be due to an unintelligent misunderstanding of the Presbyter by Papias, we are not driven to the extreme conclusion that the Gospel which is thus criticized is not the Mark which we possess.

St Mark does not aim at giving us either history or biography in the technical sense. And his work is so incomplete that we cannot suppose that he aimed at giving us a complete Gospel. We are tempted to think that he wrote to supplement what had already been written. Just as the desire to supplement, and in some particulars to correct, the Synoptics, was a reason which induced John to write his Gospel, and just as the desire to combine and supplement, and perhaps supersede, Mark and Q was the chief reason which induced Matthew and Luke to write, so we might conjecture that one of Mark's reasons for writing was to supplement Q. Q, so far as we can ascertain its character and contents, seems to have supplemented what was well remembered in the infant Church. Whether of the life at Nazareth before the Baptism many notes were taken, we do not know. But notes were taken of many of Christ's Sayings and of a few of His miracles, and these were the main contents, if not the only contents, of Q. How soon these notes were taken cannot be determined; but there is no great improbability in supposing, with Salmon and Ramsay, that some

were written during the Ministry. Within ten years of the Ascension, especially after the Twelve had become dispersed and one or two of them had died, there would be a demand for something of the kind ; and missionaries who had never seen or heard our Lord, would need some such record badly. What we call Q was an early attempt to meet this demand.

When experience showed that Q was inadequate for mission work, and that lapse of time was causing some precious facts to become blurred, Mark wrote his Gospel, not to supersede Q, and perhaps not directly and deliberately to supplement it, but to save from oblivion a great deal that was not yet written down and must not be allowed to perish. It has been stated already that Mark probably knew the contents of Q, and we may feel confident that there is at least this much of truth in the statement that he wrote his Gospel in order to supplement Q—he generally omitted what he knew to be in Q, because space was precious. That is the answer to those who argue against Mark's having any knowledge of Q by asking, If he knew it, why does he make so very little use of it? We may be sure that the writers of all four Gospels knew a great deal more than they record, and indeed Jn xxi. 25 tells us so. Books in those days had to be of very moderate length, and Luke and Acts reach extreme limits. When it was believed that Christ would return in a year or two at the latest, men's memories of what He had said and done sufficed. When a few years had passed, Q was produced, mainly to preserve precious Sayings. When thirty, forty, fifty, sixty years passed, and still the Lord did not return, more and more full records were required, ending in the Fourth Gospel. That Gospel, when added to its predecessors, has satisfied Christendom.

But Mark is too original to be a mere rehearser of what Peter used to say or a mere supplier of what Q had omitted to say. His Gospel does not read like a series of notes strung together ; nor does it read like a supplement to another work. It is an early attempt to bring what we should call "the power of the press" to aid the living voice in making the good tidings known to the world. Mark had had years of experience with Saul of Tarsus, with Barnabas, and with Peter, in preaching the Gospel,

and he knew well incidents and Sayings which again and again went home to the hearts of men. Of these he has put together enough to give, by means of a series of anecdotes, a movingly vivid picture of what the Messiah was to those who knew Him. He does not describe or interpret the Messiah; His greatness is sufficiently demonstrated by His own works and words. The Evangelist evidently takes delight in reproducing what he knows; and, simple as his language is, it is that of a writer—one might almost say, of a talker—to whom narrating is a pleasure. Nothing of subtle suggestion or insinuation, in the interests of any school of thought, is to be detected in it. Those who profess to find such things do not discover but invent. "These touches in a host of cases are fresh, lifelike, inimitably historical. Nowhere in the Gospels do we stand so near to the eye-witness of Jesus' healings as in the two stylistically connected incidents, peculiar to this Gospel, vii. 31—37 and viii. 22—26. The sign language of Jesus to the deaf and dumb man interprets His thought as if He stood before us. The blind man's description of his returning sight is inimitable" (B. W. Bacon, *Introd. to N.T.* p. 206).

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	14—18.	The Appearances to the Eleven.
	19—20.	The Ascension and After.]

The relation of the plan of Mark to Matthew and to Luke may be seen from the following table :

	Mark	Matthew	Luke
Introduction	i. 1–13	iii. 1–iv. 11	iii. 1–iv. 13
Galilee and Neighbourhood	i. 14–ix. 50	iv. 12–xviii. 35	iv. 14–ix. 50
Journey to Jerusalem	x. 1–52	xix. 1–xx. 34	
Last Work in Jerusalem	xi. 1–xv. 41	xxi. 1–xxvii. 56	xix. 28–xxiii. 49
Conclusion	xv. 42–xvi. 8	xxvii. 57–xxviii. 9	xxiii. 50–xxiv. 11

CHAPTER IV

Place, Time, and Language

Almost all early writers—Papias, Clement of Alexandria, Origen, Eusebius, Epiphanius, Jerome—either state or imply that St Mark wrote his Gospel in Rome. Chrysostom is alone in saying that Mark put together his Gospel in Egypt at the request of his disciples, but it is incredible that on such a point he was better informed than Clement and Origen. In the Gospel itself there are a few features which harmonize with the tradition that it was written in Rome, primarily for Roman readers, and there is nothing which militates against this. What are called the "Latinisms of Mark" are a slight confirmation of this; but they are not numerous, and they are such as were being adopted in various parts of the Roman Empire by such as spoke and wrote Greek. The mention of Rufus (xv. 21) may be a rather more substantial confirmation. That the Evangelist began his Gospel in Rome, and probably wrote the whole of it there, is the most tenable theory. It is just possible that the abrupt conclusion at xvi. 8 is due to his being obliged to fly, leaving his MS. unfinished.

We may safely set aside the theory that St Mark wrote his Gospel about A.D. 43 at the dictation, or under the personal supervision of St Peter. This theory is based upon the statement of Eusebius (*H. E.* ii. 14) and Jerome (*De Vir. ill.*) that Peter came to Rome early in the reign of Claudius; whence comes the famous tradition that he was Bishop of Rome for twenty-five years. This statement, and with it the supposition that "interpreter of Peter" means "writer of a Gospel for Peter," may be treated as untenable. That either Peter or Mark was in Rome at this early date is incredible. St Paul, writing to the Romans A.D. 58, declares Rome to be virgin soil for Apostolic ministrations, and it was probably not till five years later that St Peter reached Rome and was there joined by Mark. As stated above, it is safest to abide by the express statement of Irenaeus that Mark wrote his Gospel after both St Peter and

St Paul were dead. That means not earlier than A.D. 65, for Nero's persecution did not begin until the second half of 64, and perhaps both Apostles were not dead until 67. The Gospel itself, especially ch. xiii., indicates that it was written before A.D. 70, for there is no hint that Jerusalem had been destroyed in accordance with Christ's prediction, while there is a hint that an enemy is close to it (xiii. 14). A.D. 65—70 would seem to be the time of composition, and nearer to 70 than to 65. See on xiii. 14. Allen and Grensted favour the early date, p. 13.

The question of language is simple. Assuming, as we have a right to assume from the evidence which exists, that the Second Gospel was written in Rome and primarily for Roman believers, we may be sure that it was written, as we possess it, in Greek, and that our Gospel is not a translation from an Aramaic original. St Paul wrote to Roman Christians in Greek; Clement writing in the name of Roman Christians wrote in Greek; and the early Roman liturgy was in Greek. That Mark wrote for Gentile Christians is evident; for he (1) only once quotes the O.T.; (2) explains Jewish usages (vii. 3), regulations (xiv. 12), and technical terms (ix. 43, xv. 42); and (3) translates the expressions which he sometimes gives in the original Aramaic (iii. 17, vii. 11, x. 46, xiv. 36, xv. 34). What use would an Aramaic Gospel be to Gentile Christians? Again, if Mark wrote in Aramaic, and our Gospel is a translation, why did the translator sometimes preserve the Aramaic in Greek letters and add a translation? This last argument is not a strong one, for the freaks of translators are endless, but other arguments are strong. The book nowhere reads like a translation. The writer has his own characteristic way of expressing things, and these characteristics appear again and again throughout. The intelligent use of tenses and prepositions, and the general freedom of narration, are decided marks of originality; and Wellhausen remarks that it is impossible, with any confidence, to re-translate Mark into Aramaic. We may translate, but we cannot feel sure that we are restoring the original language. Mark knew both Aramaic and Greek, and in writing his Gospel he used material which came to him in Aramaic; but what he writes comes from his pen in easy, and sometimes rather slipshod,

conversational Greek. As Jülicher says, "the suggestion that there is an original Hebrew or Aramaic document at the bottom of our Gospel is conspicuously ill-judged. No translator could have created the originality of language shown by Mark" (*Introd. to N.T.* p. 322). And it is certain that the Mark which Matthew and Luke used was in Greek. That either or both of them had an Aramaic Mark and translated it, is incredible. Such frequent and striking coincidences in wording as exist could not have come into existence if either of them had been an independent translator.

It is true that in Mark's Greek there are more traces of Semitic idioms than even in Matthew or John. But these features are sufficiently accounted for by the fact that he spoke both Aramaic and Greek, and that in writing he often translated Aramaic oral tradition, and possibly Aramaic notes, into Greek. See on the one side Allen, *Expository Times*, 1902, XIII. pp. 328 f., and on the other, Lagrange, *S. Marc*, pp. lxxxii f.

For reasons already stated, the "Latinisms" in the Gospel are insufficient to show that St Mark knew Latin or to give any support to the marginal note contained in two Syriac Versions that he preached in Rome in Latin. The theory that he wrote his Gospel in Latin need be no more than mentioned.

CHAPTER V

Characteristics in Vocabulary and Style

Those who possess Sir John Hawkins' *Horae Synopticae* need very little information in addition to what is given there respecting the characteristic words and phrases in Mark. For the use of others some of the more important facts, taken largely from those collected by him and those collected by Dr Swete, are given here.

(1) Of course not all the 80 words which are found in Mark and nowhere else in N.T., nor all the 37 words which are found in Mark and nowhere else in either N.T. or LXX, are characteristic of Mark. Indeed, very few of them are such.

Adopting the standard suggested by Hawkins, *we may count as characteristic expressions those which occur at least three times in Mark and are either not found at all in Matthew or Luke, or are found more often in Mark than in Matthew and Luke together.* Of such expressions 41 have been collected ; but on some of these very little stress can be laid, while others are remarkable as being in a high degree characteristic.

(2) There are also some *expressions, the avoidance of which is characteristic of Mark.* They are frequent in the other Gospels, but Mark seldom or never has them. He never uses "and lo," or (in narrative) "lo." "Therefore" is freq. in Matthew and Luke, very freq. in John (194), but Mark has it only four times ; and "call," freq. in Matthew and Luke, is rare in both Mark (4) and John (2).

(3) Among the 80 words, not counting proper names, which are peculiar to Mark in N. T., a considerable number are *non-classical.* Seven are found nowhere else in Greek literature. But none of these seven are out-of-the-way expressions coined for a special purpose. Most of them are quite common words with a preposition prefixed, and probably all of them were current in the language of the people, although only the word without the prefix is current in literature. Mark has a fairly extensive vocabulary and can find an unusual word when he wants it, yet in ordinary narrative he has no great command of language, either as regards variety of words or correct constructions. He is like a man who can talk freely and with tolerable correctness in a foreign language, but cannot make a speech or write an essay in it. The word which best describes his style is "conversational." He writes, as people often talk even in their own language, without much regard to niceties of style, or, in some cases, even of grammar. Mark uses the language of common life, rather than that which is employed in literature, whether secular or religious.

(4) The *frequency of the historic present* in Mark is often noticed ; but it is nearly as common (allowing for the different length of the Gospels) in John. Hawkins gives Mark 151, Matthew 78, Luke 4 or 6, John 162. The vividness which the historic present gives in Mark and John is produced in Matthew

and Luke to a large extent by the use of "lo," which neither Mark nor John employs in narratives. The most common instance of the historic present in Mark is "he saith" or "they say." Matthew and Luke, in the parallel passages, generally either omit the verb or substitute an aorist. Thus, where Mark has "he saith" (ii. 5, 8, 17, 25, iii. 4, 34, viii. 29, ix. 5, 19, x. 23, 27, 42, xiv. 13), Matthew and Luke have "he said."

(5) A somewhat *superfluous fulness of expression* is a constant feature in Mark's colloquial style; i. 16, 32, 42, ii. 20, 23, 25, iii. 26, 27, iv. 2, 39, v. 15, vi. 4, 25, vii. 13, 20, 21, 23, viii. 17, 28, ix. 2, 3, x. 22, 30, xi. 4, xii. 14, 44, xiii. 19, 20, 29, 34, xiv. 15, 43, 58, 61, 68, xv. 1, 26, xvi. 2. Some of these may be Semitic. Matthew and Luke evidently noticed this feature, for they often omit what is superfluous when they reproduce Mark's expression, and cases are pointed out in the notes in which each of them takes a different portion of Mark's complete statement.

(6) The *imperf. tense* is much used by Mark, and "it conveys the impression of an eye-witness describing events which passed under his own eye; *e.g.* v. 18, vii. 17, x. 17, xii. 41, xiv. 55" (Swete). Moreover, Mark regards conversation as a process, and therefore he often uses the imperfect of "to say," where what is said is neither interrupted nor repeated, and where the aorist (which Matthew often substitutes) would have been quite as exact. In other respects he handles his tenses with ease and accuracy, interchanging pres., imperf., perf., and aor. quite correctly according to the shade of meaning to be expressed; *e.g.* i. 30, 31, 35, ii. 2, 13, iii. 1, 2, 10, 11, 21, iv. 8, v. 24, vi. 41, 56, vii. 26, 35, 36, viii. 25, ix. 15, xii. 41, xv. 44.

(7) Mark is rather fond of *diminutives*, but there is only one that he alone uses among N.T. writers: "little daughter" (v. 23, vii. 25). On the other hand, there are several diminutives which are used by one or more of the other Evangelists, but are not used by Mark.

(8) We may attribute it to Mark's want of literary skill that he employs *the same framework for different narratives*. In the case of very similar events, such as the feeding of the 5000 (vi. 34—44) and the feeding of the 4000 (viii. 1—9), this might occur in any writer. But Mark exhibits a striking parallelism in

recording the healings of the deaf stammerer (vii. 32—34) and of the blind man at Bethsaida (viii. 22—26), which are among the chief passages peculiar to Mark; and even in recording miracles so different as the cure of a demoniac at Capernaum (i. 25, 27) and the calming of the storm on the Lake (iv. 39, 41). Compare also the narrative of Christ sending two disciples to fetch the colt (xi. 1—6) with that of His sending two to prepare the Paschal Supper (xiv. 13—16); also the narrative of His preaching at Capernaum and its effects (i. 21, 22, 27) with that of His preaching at Nazareth and its effects (vi. 1, 2). In such cases we do not need the suggestion that the second narrative has been inserted by a later writer who has imitated the work of the original Evangelist. Such repetitions are common in the simpler forms of literature, *e.g.* in Homer and in folklore. Compare Job i. 6—12 with Job ii. 1—6, and the reports of the different messengers, Job i. 14—19.

Mark not only repeats the framework of his narratives, he *repeats also the grouping of his narratives*; thus viii. 1—26 follows the grouping in vi. 30—vii. 37. In each section there is a voyage on the Lake, a feeding of a multitude, and a healing by means of spittle and touch.

Mark also *repeats the same word* when it suits his purpose. He has a favourite word for multitude, crowd, populace, people; and he does not even vary it, as Matthew and Luke do, with an occasional plural. With one exception (x. 1), it is always ὄχλος (37 times). In this he resembles John.

(9) When we come to more general characteristics, we may say, with Bruce, that the leading one is *realism*, by which is meant the unreserved manner in which Mark gives us pictures of Christ and His disciples. He is not reticent; what he has been told he retells without scruple. He neither omits startling facts, nor does he shrink from startling ways of telling them. "The Spirit driveth Him forth" (i. 12); the cleansed leper disobeyed Him (i. 45); "I came not to call the righteous" (ii. 17); "The Sabbath was made for man" (ii. 27); "He looked round about on them with anger, being grieved" (iii. 5); "guilty of an eternal sin" (iii. 29); "he that hath not, from him shall be taken away even that which he hath" (iv. 25); "He could there

do no mighty work, save, &c." (vi. 5); "He marvelled because of their unbelief" (vi. 6); the Apostles' "heart was hardened" (vi. 52); "whatsoever goeth into the man cannot defile him" (vii. 18); "He could not be hid" (vii. 24); the healed deaf stammerer disobeyed Him (vii. 36); the Apostles "understood not the saying and were afraid to ask Him" (ix. 32); "Why callest thou Me good? none is good save one, even God" (x. 18). While the other Evangelists give us, to a large extent, what the Christians of the Apostolic age believed about Christ, Mark gives us what Peter and others remembered about Him. In Mark "we get nearest to the true human personality of Jesus in all its originality and power. And the character of Jesus loses nothing by the realistic presentation. Nothing is told that needed to be hid. The homeliest facts only increase our interest and admiration" (*Expository Greek Testament*, I. p. 33).

CHAPTER VI

Literary History

The early history of St Mark's Gospel is curious. That the Gospel which bears his name was written by him was never doubted from the time when it was first published, and we need have no doubt about the fact now. No rival claimant has ever existed. No good reason for assigning the Gospel to Mark can be suggested, except the fact that he wrote it. If a distinguished name was wanted for an anonymous writing of this character, Peter's name would be the obvious one to select. In the Apostolic age Mark is a person of quite secondary importance, and, if he had not written a Gospel, he would have remained as undistinguished as Silas. His two claims to distinction are his having written the earliest of the four Gospels which were accepted by the whole Church, and his having the honour of both assisting and being assisted by the chief of the Apostles. He helped St Peter in supplying an oral Gospel, and St Peter helped him in supplying a written one. Yet the abiding monument of their mutual service did not meet with much recognition

in the Church. Neither its being first in the field, nor its known connexion with St Peter, secured its supremacy. Its authority was admitted wherever it was known ; but, before it became widely known, it was superseded by Gospels which answered, much better than it could do, the cravings and needs of Christians. The unique merits of St Mark's work could not be appreciated until all four Gospels had been placed under the searchlight of modern criticism.

Among the Apostolic Fathers, Hermas is the only one who gives anything like clear evidence of being acquainted with Mark. The *Pastor* of Hermas may be dated *c.* A.D. 155, and by that time all four Gospels were recognized as being authoritative and having unique authority. Twenty-five years later we have Irenaeus treating the number four as not only appropriate but necessary ; there must be four Gospels, neither more nor less. Evidently Irenaeus had never known a time when the Gospels of Matthew, Mark, Luke, and John were not generally accepted. That carries us back beyond the probable date of Hermas.

Within ten years of the publication of St Mark's Gospel, that which bears the name of St Matthew was given to the world ; and within twenty years that which rightly bears the name of St Luke was published. The result was comparative neglect of Mark. The Gospel acc. to St Matthew quickly drove Mark almost into oblivion ; and the neglect of Mark became still more complete after St Luke's Gospel appeared. Although Luke did not attain to the popularity which Matthew enjoyed, yet it at once became far more popular than Mark. That Matthew and Luke should be preferred to Mark was inevitable. They contained nearly everything that Mark contained, with a great deal more ; and what they added to Mark was just what was most precious, viz. records of what the Lord had said. That Matthew should be preferred to either Mark or Luke was also inevitable, for it was believed to have been written by an Apostle, whereas it was known that St Mark and St Luke were not Apostles.

The depreciation of Mark seems to have arisen early. Papias (see p. xv) is evidently answering objections. He quotes the

high authority of the Presbyter John in answer to criticisms that had been passed on Mark, viz. that he was wanting in fulness and accuracy. The mistaken view that Mark is a mere abbreviation of Matthew seems to have arisen early; and when this error received the weighty sanction of Augustine, it was adopted without question. This of course helped to throw Mark into the background, for of what value was a greatly abbreviated copy of Matthew, when the complete Gospel was to be obtained as easily? Indeed, more easily; for copies of Matthew were more numerous than copies of Mark. Evidence of the preference for Matthew is abundant. One has only to look at the number of references to Matthew in any early writer and compare it with the references to Mark, and even with those to Luke, to see how much more frequently Matthew is quoted. Tertullian is a partial exception with regard to Luke. In his treatise against Marcion he goes through Luke almost verse by verse, and therefore in his writings the references to Luke slightly exceed the references to Matthew. But his references to Mark are only about a tenth of his references to either Matthew or Luke. It is hardly an exaggeration to say that at one time Mark was in danger of being lost as completely as that other document which was used by both Matthew and Luke side by side with Mark, the document which is now called Q. That was regarded as valueless after its contents had become embedded in Matthew and Luke, and no copy of it survives. Not even the fact, if it be a fact, that it was written by the Apostle Matthew saved it from perishing of neglect. And we may suppose that it was mainly because Mark was believed to be in substance the Gospel according to St Peter, that Mark did not suffer the same fate. It is not an unreasonable conjecture that St Mark's autograph was preserved with so little care that it lost its last portion, and hence the abrupt termination at xvi. 8.

CHAPTER VII

The Integrity of the Gospel

This question is simply the question of the genuineness of the alternative endings. That from i. 1 to xvi. 8 we have the Gospel almost as the Evangelist wrote it, need not be doubted. Here and there a doubt may reasonably be raised as to the genuineness of a few words; but we have no sufficient grounds for supposing that considerable additions to the original Gospel have been made by subsequent editors. In discussing the integrity of our Gospel acc. to St Mark we may confine ourselves to the last twelve verses found in our Bibles (xvi. 9—20) and to the much shorter duplicate found in four uncial MSS., two of which are mere fragments. That neither of these endings is part of the original Gospel is one of those sure results of modern criticism which ought no longer to need to be proved. Few who have even a moderate acquaintance with the subject would care to maintain the text about the Three Heavenly Witnesses, or the paragraph about the Woman taken in Adultery, or the words about the Angel troubling the water at the pool of Bethesda, as genuine portions of the writings in which they are found; and the same ought to be true of the existing endings of Mark. It is true of the shorter ending, for no one defends that as genuine; and we may hope that the time is near when it will be equally true of the longer and much more familiar ending.

The shorter ending may be dismissed with few words. It is found in Fragm. Sinaiticum (7th cent.), Fragm. Parisiense (8th cent.), Codex Regius, L (8th cent.), and Codex Athous Laurae, Ψ (8th or 9th cent.). In all four MSS. it is given, not as a substitute for the familiar ending, but as an alternative to it, and in front of it, between xvi. 8 and xvi. 9. The archetype of the first three of these MSS. evidently ended at xvi. 8 with the words "for they were afraid," for in each MS. there is a break and a few words are inserted between *v.* 8 and *v.* 9. This shows that the scribes knew of the two endings and

thought both of them worth preserving; also that they thought the shorter ending preferable to the longer one, which is not surprising, for the shorter fits the rough edge of *v.* 8, whereas the longer one does not. In Ψ there is no break after *v.* 8, and it was probably copied from a MS. which had the shorter ending only. The Old Latin k (Bobiensis) is the only witness which has the shorter ending as the only ending to Mark.

According to the best attested text the wording runs thus:

"And they reported briefly to Peter and his friends all the things they were charged to tell. And after these things Jesus Himself sent forth through them from the East even to the West the holy and incorruptible message of eternal salvation."

This was evidently written *as* an ending, to finish the unfinished Gospel. Some scribe, feeling that "for they were afraid" was intolerably abrupt as a last word, and that readers ought to be told that the women obeyed the Angel's command, added these few lines. It has little resemblance to anything in N.T., but the preface to Luke may be compared, *i.e.* the next four verses in the Bible. It is not certain that "and his friends" is right. In late Greek the expression may mean simply the man himself.

The longer ending, as we have it in our Bibles, requires a longer discussion, because the strength of the case against the genuineness of the familiar words is still very imperfectly known, and because the other side has been fiercely defended by Burgon, and is still upheld as correct by Scrivener-Miller, Belser, and some others. It is perhaps worth while to state at the outset the judgment of some leading scholars. Tischendorf expunges the passage altogether. Alford, Tregelles, and Westcott and Hort emphatically reject it, separating it from the true text of the Gospel, with or without strong brackets as a mark of spuriousness. Lightfoot (*On Revision*, p. 28) discards it and thinks that placing it in brackets is the best way to treat it. Bruce, Credner, Ewald, Fritzsche, Keim, G. Milligan, Nestle, Schaff, B. Weiss, J. Weiss, A. Wright, and others, decide against it. Gould (p. 302), after summarizing the external evidence against the genuineness, says, "But the internal evidence is much stronger than the external, proving conclusively that

these verses could not have been written by Mark." Moffatt (*Introd. to the Lit. of N. T.* p. 240) considers that we have "overwhelming proof from textual criticism, stylistic considerations, and internal contents, that this condensed and secondary fragment was not the Marcan conclusion." Jülicher (*Introd. to N. T.* p. 328) says that the "only passage in the existing text of Mark that we must unconditionally reject is xvi. 9—20." So also Warfield (*Textual Criticism*, p. 203): "The combined force of external and internal evidence excludes this section from a place in Mark's Gospel quite independently of the critic's ability to account for the unfinished look of Mark's Gospel as it is left, or for the origin of the section itself." Swete (p. cxiii): "When we add to these defects in the external evidence the internal characteristics which distinguish these verses from the rest of the Gospel, it is impossible to resist the conclusion that they belong to another work, whether that of Aristion or of some unknown writer of the first century." Zahn (*Introd. to N. T.* II. 467) calls the decision against the genuineness of the verses "one of the most certain of critical conclusions." To these must be added those scholars who have adopted the conjecture of F. C. Conybeare, based on a statement in an Armenian MS. of A.D. 986, that these twelve verses were written by Aristion, who is mentioned by Papias as one of the disciples of the Lord. In this he has been followed by Chapman, Eck, Harnack, Lisco, Mader, Rohrbach, and Sanday.

When we examine the external evidence, the question seems at once to be decided in favour of the disputed twelve verses. With the exception of the four MSS. already mentioned which have the shorter ending between *v.* 8 and *v.* 9, and two other uncial MSS. which end at "for they were afraid," the longer ending follows *v.* 8, without a break, in every known Greek MS. It is also found in seven representatives of the Old Latin (c ff g l n o q), in Syr.-Cur., in the Memphitic and the Gothic. Finally, the earliest Christian writings which exhibit clear evidence of the influence of Mark exhibit evidence that these verses were accepted as belonging to the Gospel. Irenaeus (III. x. 6) expressly quotes *v.* 19 as being found at the end of Mark. "In fine autem evangelii ait Marcus; Et quidem Dominus Jesus, postquam locutus est eis, receptus est in caelos,

et sedet ad dexteram Dei"; which Irenaeus regards as a fulfilment of Ps. cx. 1. This external testimony to the genuineness of the twelve verses seems to be not only conclusive, but superabundant. On the strength of this evidence the passage has been defended by Bleek, Burgon, Cook, De Wette, Eichhorn, Lange, E. Miller, McClellan, Morison, Olshausen, Salmon, Scrivener, Wordsworth, and others.

And yet even this strong documentary evidence is very seriously shaken when we notice that the two uncial MSS. which end at "for they were afraid" are by far the best that we possess, the Vaticanus (B) and the Sinaiticus (ℵ). When they agree, they are rarely wrong, and when they agree and are supported by other good witnesses, they are very rarely wrong. Here they are supported by Syr.-Sin., by the oldest MSS. of the Armenian and Ethiopic Versions, and by all the witnesses mentioned above which either place the shorter ending between "for they were afraid" and the longer ending, or (as k) omit the longer ending altogether. Eusebius (*Ad Marinum*) says that the longer ending was not in the "accurate copies," which ended at "for they were afraid": "For at this point the end of the Gospel according to Mark is determined in nearly all the copies of the Gospel according to Mark; whereas what follows, being but scantily current, in some but not in all (copies), will be redundant, and especially if it should contain a contradiction to the testimony of the other Evangelists." There is reason for suspecting that Eusebius is here reproducing some earlier writer, probably Origen, and in that case his evidence is greatly increased in weight. It is quite certain that this statement of Eusebius, whether borrowed or not, is reproduced almost word for word by Jerome in his letter to Hedibia (*Ep.* 120), written at Bethlehem A.D. 406 or 407. In it he says that "nearly all Greek MSS. have not got this passage"; and he would hardly have reproduced this statement of Eusebius without comment, if his own experience had shown him that nearly all Greek MSS. had the passage. It is also the fact that Victor of Antioch ends his commentary at xvi. 8. "On all the weighty matter contained in *vv.* 9—20 Victor is entirely silent; *vv.* 9—20 must have been absent from his copy of the Gospel" (WH. *App.* p. 34).

There is also the argument of silence, which needs to be carefully handled, for in some cases the silence may be accidental, owing to the loss of writings in which the passage was handled, or owing to the fact that the writer never had occasion to make use of the passage. Clement of Alexandria, Origen, Athanasius, Basil, both Gregorys, both Cyrils, and Theodoret, in no writing quote these verses, although some of them must have known of their existence. Cyril of Jerusalem (*c.* A.D. 350), when lecturing on the session at the right hand of the Father, quotes eleven passages from N.T., but does not quote xvi. 19. Among the early Latin Fathers, Tertullian and Cyprian exhibit no knowledge of these verses, and the same is true of Lucifer and Hilary.

But if the strong external evidence which favours the twelve verses is shaken by other documentary evidence, which tells heavily against them, it is completely shattered by the internal evidence, which by itself would be decisive.

The twelve verses not only do not belong to Mark, they quite clearly belong to some other document. While Mark has no proper ending, these verses have no proper beginning. They imply that something has preceded, and that something is not found in Mk xvi. 1—8 or anywhere else in the Gospel; "When He was risen" implies that "Jesus" has immediately preceded; but in *v.* 8 He is not mentioned. On the other hand, in the narrative immediately preceding the twelve verses, Mary Magdalene is mentioned three times (xv. 40, 47, xvi. 1) as a well-known person, yet in the first of these verses she is named as a new personage who needs to be described as one "from whom He had cast out seven devils."

Not only does *v.* 9 not fit on to *v.* 8, but the texture of what follows is quite different from the texture of what precedes. A piece torn from a bit of satin is appended to the torn end of a roll of homespun. Instead of short paragraphs linked quite simply by "and," we have a carefully arranged series of statements, each with its proper introductory expression. Other expressions, utterly unlike Mark, are pointed out in the notes, and some are not found elsewhere in N.T. "Both sides of the juncture alike cry out against the possibility of an original continuity" (WH. *App.* p. 51). These considerations remain

unshaken by the numerical facts pointed out by Professor A. C. Clark in his Essay on *The Primitive Text of the Gospels and Acts*, Oxford, 1914.

This result does not imply that the verses are devoid of authority. They do not at all resemble the shorter conclusion in being evidently the composition of some scribe who desired to give a better conclusion to the Gospel. They were added to the Gospel so early as an appendix, that their composition as an independent document must have been very early indeed; and they probably embody primitive traditions, some of which may be Apostolic. The name of the writer of them is given in an Armenian MS. of the Gospels, discovered by F. C. Conybeare in the Patriarchal Library at Edschmiatzin in November 1891. The MS. is dated A.D. 986, and these twelve verses are preceded by a note in the handwriting of the writer of the MS., "Of the presbyter Ariston." It is thought that the note may be correct, and that the presbyter in question is the same as Aristion, whom Papias mentions as a disciple of the Lord.

CHAPTER VIII

The Text of the Gospel

The authorities for the text are various and abundant. They are classified under three main heads: (1) Greek MSS., (2) Ancient Versions, (3) Quotations from the Fathers and other writers. In each of these three classes, the earlier witnesses are, as a rule, more valuable than the later ones. But this rule is liable to considerable modification in particular cases. A MS. of the 8th or 9th century may be more important than one of the 6th or 7th, because it has been copied from a MS. with a better text. The value of a version depends less upon the date at which it was made than upon the type of text from which it was taken. Similarly, quotations from the writings of a Father who exercised discrimination as to the MSS. which he used, *e.g.* Origen, Eusebius, and Jerome, are more valuable than quotations from earlier writers who exhibit no such care. With regard to this

third kind of evidence another consideration has to be weighed. Unless there is a critical edition of the Father whose quotation of Scripture is quoted, we cannot rely upon the wording of the quotation. Scribes in copying the writings of the Fathers freely altered the wording of quotations, whenever it differed from the wording with which they were familiar; and they put into the copies which they made the readings which were current instead of those actually used by the Father whose works they were copying. Again, the Fathers generally quoted from memory, the process of consulting a MS. being difficult, and the same text is sometimes quoted by a writer in more than one form. Once more, in the Gospels, the Fathers sometimes used, not a MS. of any one Gospel, but a harmony of all four, and then the wording of different Gospels becomes mixed, and what the writer quotes as Matthew is really a blend of two or three Gospels. Nevertheless, in spite of these drawbacks, quotations from the Fathers are of great value.

The Greek MSS.

These are divided into two classes, Uncials or Majuscules, and Cursives or Minuscules. Uncials are written in capital letters, and each letter is separate, but the words, as a rule, are not separate. Cursives are written in a running hand, the words separate, but the letters in each word connected as in modern writing.

Uncial MSS.

The word "uncial" comes from Jerome's preface to Job, in which he condemns the unnecessary size of the letters in some MSS. in his time. Books were written *uncialibus, ut vulgo aiunt, litteris*, "'in inch-long letters,' as people say." Of course "inch-long" is popular exaggeration, and hence the qualifying "as people say." The MS. called N has letters over half an inch, and capitals over an inch. The history of some of the uncial MSS. is of great interest, and in the case of the most important a few facts are here stated.

ℵ. Codex Sinaiticus. 4th cent. Discovered by Tischendorf in 1859 at the Monastery of St Katharine on Mount Sinai. Now at Petrograd. The whole Gospel, ending at xvi. 8. Photographic facsimile, 1911.

A. Codex Alexandrinus. 5th cent. Brought by Cyril Lucar, Patriarch of Constantinople, from Alexandria, and afterwards presented by him to King Charles I. in 1628. In the British Museum. The whole Gospel. Photographic facsimile, 1879.

B. Codex Vaticanus. 4th cent., but perhaps a little later than ℵ. In the Vatican Library almost since its foundation by Pope Nicholas V., and one of its greatest treasures. The whole Gospel, ending at xvi. 8. Photographic facsimile, 1889.

C. Codex Ephraemi. 5th cent. A palimpsest: the original writing has been partially rubbed out, and the works of Ephraem the Syrian have been written over it; but a great deal of the original writing has been recovered; of Mark we have i. 17—vi. 31, viii. 5—xii. 29, xiii. 19—xvi. 20. In the National Library at Paris.

D. Codex Bezae. 6th cent. Has a Latin translation (d) side by side with the Greek text, and the two do not quite always agree. Presented by Beza to the University Library of Cambridge in 1581. Remarkable for its frequent divergences from other texts. Contains Mark, except xvi. 15—20, which has been added by a later hand. Photographic facsimile, 1899.

L. Codex Regius. 8th cent. An important witness. At Paris. Contains Mk i. 1—x. 15, x. 30—xv. 1, xv. 20—xvi. 20, but the shorter ending is inserted between xvi. 8 and xvi. 9, showing that the scribe preferred it to the longer one.

Ψ. Codex Athous Laurae. 8th cent. It is written in silver letters on purple vellum. Contains Mk ix. 5—xvi. 20, and, as in L, the shorter ending is inserted between xvi. 8 and xvi. 9. The text of Mark is specially good.

Ancient Versions.

The translations of the Greek N.T. which are of the highest value are the Latin, the Syriac, and the Egyptian. But in each of these three languages we have more than one version, and

these versions in the same language sometimes differ from one another as much as our Revised Version differs from the Authorized.

In the *Latin Versions* it will suffice to distinguish the Old Latin from the Revised Version made by Jerome and commonly called the Vulgate. The Old Latin is represented by about twenty-seven MSS. in the Gospels, very few of which contain the whole of Mark. Among these is d, the Latin translation of Codex Bezae.

In the *Syriac Versions* we seem to have three stages marked, which we may call Old, Middle, and Late. The Old Syriac is represented by the Sinaitic Syriac, the Curetonian, and Tatian; the Middle or Vulgate by the Peshitta; the Late by the Philoxenian (A.D. 508) and the Harklean (A.D. 616).

In the *Egyptian Versions* we have to distinguish two dialects, the Sahidic or Thebaic, belonging to southern Egypt, and the Memphitic or Bohairic, belonging to northern Egypt. The latter is far the more valuable.

CHAPTER IX

Commentaries

The comparative neglect of the Gospel acc. to St Mark in the first few centuries has been already pointed out. This neglect caused, as a natural consequence, an absence of commentaries upon this Gospel.

Victor, a presbyter of Antioch, who lived probably in the 6th cent., is the compiler of the earliest commentary on Mark that has come down to us. It is often quoted in the commentaries of E. Klostermann, Lagrange, and Swete, all of which have been used in producing the present volume, the two last being the best that exist in French and in English respectively.

Next comes the Latin commentary of the Venerable Bede, who died on the Eve of the Ascension, A.D. 735. After Bede we have two Greek commentaries of great value.

Theophylact, Archbishop of Achridia (Ochrida) in Bulgaria (1071—1078).

Euthymius Zigabenus, a monk of Constantinople, died later than A.D. 1118. His terseness is not unlike that of Bengel.

Bengel, died 1751. His *Gnomon N.T.* is a masterpiece of insight and terseness. Eng. tr. Clark, 1857.

Wetstein, died 1754. His *N.T. Graecum* is a monument of criticism and learning. His abundant illustrations have been largely used by subsequent commentators.

Among the best English commentaries on Mark are Alford, 5th ed. 1863; Morison, 1873; G. A. Chadwick, in the *Expositor's Bible*, 1887; Gould, in the *International Critical Commentary*, 1896; Bruce, in the *Expositor's Greek Testament*, 1897; Menzies, 1901; Swete, 2nd ed. 1902. The last is indispensable to all who read Greek.

Other works of great usefulness are—Deissmann, *Bible Studies*, 1901; Dalman, *The Words of Jesus*, 1902; Stanton, *The Gospels as Historical Documents*, 1903, 1909; Burkitt, *The Gospel History and its Transmission*, 1906, *The Earliest Sources for the Life of Jesus*, 1910; Sir John Hawkins, *Horae Synopticae*, 2nd ed. 1909; J. M. Thompson, *The Synoptic Gospels in Parallel Columns*, 1910; Hastings, *Dictionary of Christ and the Gospels*, 1906, 1908.

THE GOSPEL ACCORDING TO

ST MARK

1—8. *Preparatory Ministry of the Baptizer.*

THE beginning of the Gospel of Jesus Christ, the Son of 1
God. As it is written in the prophets, Behold, I send 2

I. 1—8. Preparatory Ministry of the Baptizer.

Mt. iii. 1—12. Lk. iii. 1—6. Jn i. 6—31.

1. *of the gospel of Jesus Christ*] Either 'of the good tidings *about* Jesus Christ,' or '*brought by* Jesus Christ.' Both may be meant; see on *v.* 14; but the dominant meaning is that He is the subject of the glad tidings. All that is known about Christ is 'the good news' for every human being. See how St Paul sums up the Gospel which he preached, 1 Cor. xv. 3, 4. The word for 'Gospel' occurs 8 times in Mk, 4 in Mt., not in Lk. or Jn, and is very freq. in Paul. Nowhere in N.T. does it mean a written document. It is 'the message of salvation' (Acts xx. 24; Gal. ii. 2, 5; Eph. vi. 15; &c.).

A full stop at the end of the verse is right. Attempts to connect it in construction with any of the three verses which follow may be safely rejected. The Greek of Mark is not literary and he rarely deals in periodic sentences.

the Son of God] The words are omitted in a few authorities, some of which are weighty; but they may be accepted as possibly genuine. They are, however, just such words as an early scribe would be likely to add to the title of a Gospel, and no scribe would wish to omit them if they were in his copy. They proclaim the Messiahship of Jesus Christ, not His metaphysical relationship to the Father. Mk is anxious to make clear the Messiahship; and the confession of the centurion (xv. 39) is recorded as Gentile testimony to the truth of the theme of this Gospel; 'Truly this man was the Son of God.' Jn xx. 31 is similar in import to what we have here.

This verse forms a heading to the whole book, not to i. 2—13 only. No other headings follow. The life of the Messiah from the Preaching of the Forerunner to the Resurrection of the Messiah was the *beginning* of the glad tidings, which spread rapidly and widely during the

my messenger before thy face, which shall prepare thy way
3 before thee. The voice of one crying in the wilderness,
Prepare ye the way of the Lord, make his paths straight.

thirty-five or forty years between the Resurrection and the time of writing. While Mt. begins with the pedigree and nativity of the Messiah, Lk. with the parentage and nativity of the Forerunner, and Jn with the pre-existence of the Messiah, Mk begins with the early work of the Forerunner. This at once is evidence that in Mk we have a very early tradition, to which these prefaces had not yet been added.

2. *As it is written*] '*Even as* it *stands* written.' In N.T. we have two Greek words for 'as,' one stronger than the other, and even the R.V. does not always mark the difference. This formula of quotation (ix. 13, xiv. 21) is freq. in LXX. and N.T., esp. in Paul. In the Hellenistic world, 'it stands written' was often used of an unalterable agreement (Deissmann, *St Paul*, p. 103; *Bible Studies*, pp. 112, 249). The 'even as' has its apodosis in *v.* 4, and the meaning is that John's preaching was an exact fulfilment of prophecy, and therefore a confirmation of the Messiahship of Jesus.

in the prophets] *In Isaiah the prophet* is the true reading; the other is a correction to make the statement accurate, for the words which follow are a combination of Mal. iii. 1 with Is. xl. 3. Here Mt. and Lk. agree against Mk in quoting Isaiah only, the Malachi prophecy being given in a different connexion (Mt. xi. 10; Lk. vii. 27). All three Gospels illustrate the facility with which N.T. writers transfer words, which in the O.T. refer to Jehovah, to Christ. In Mal. iii. 1 Jehovah speaks of Himself, here of His Son. Porphyry in his attack on Christianity pointed out that the attributing both prophecies to Isaiah was a blunder; hence perhaps the alteration of the wording in some MSS. The mistake may be due to lapse of memory. But collections of Messianic texts seem to have been common, and Mark may be quoting from such a collection without noticing the difference of author. Nowhere else does he himself quote Scripture, for xv. 28 is not genuine. The O.T. would not greatly interest the Gentile readers for whom he wrote. Where the O.T. is quoted by others, there is generally fairly close agreement with the LXX. of codex A. In the first half of this quotation all three Evangelists seem to have been influenced by Exod. xxiii. 20.

3. *crying in the wilderness, Prepare ye*] This is probably correct; but we may take 'in the wilderness' with 'Prepare ye' or *Make ye ready* (R.V.). The imagery is taken from the practice of eastern conquerors, who sent heralds to tell the nations through which they were about to pass to make ready a 'king's highway' by levelling ground and straightening roads. John prepared the way by inviting all men to prepare it. The application of the prophecy to the Baptist was made by John himself (Jn i. 23). Place only a comma at the end of *v.* 3.

John did baptize in the wilderness, and preach the baptism 4
of repentance for the remission of sins. And there went out 5
unto him all the land of Judæa, and they of Jerusalem, and
were all baptized of him in the river of Jordan, confessing
their sins. And John was clothed with camel's hair, and 6

4. *John did baptize in the wilderness*] Better, *There came John the Baptizer in the wilderness*, or, *There arose.* This is the apodosis of 'even as' in *v.* 2; in exact correspondence with written prediction John arose in the wilderness, *i.e.* the uninhabited part of the valley of the Jordan. St Peter would remember John's preaching, and a Gospel influenced by him might be expected to begin at this point. Mk alone has 'the Baptizer' (vi. 14, 24) as well as 'the Baptist' (vi. 25, viii. 28), and the difference, though slight, is worth marking in English. All four Gospels give the historical connexion between Jesus and John as the starting-point of the Gospel narrative.

baptism of repentance] Cf. Lk. iii. 3; Acts xiii. 24, xix. 4. The genitive is equivalent to an adjective, 'repentance-baptism,' baptism which implied and symbolized a 'change of mind' as regards both past and future; and if real repentance was there, forgiveness followed. This is in favour of taking 'for the remission of sins' with 'baptism' rather than with 'repentance.' To preach repentance-baptism means to proclaim the value of baptism as a seal of repentance, a pledge of a new life; and the purpose was to assure those who accepted such baptism that by repentance they could be delivered from the penalty and the bondage of sin. Nowhere else does 'repentance' occur in Mk, and 'repent' is rare. Both are freq. in Lk. and Acts, but neither is found in Jn.

The description of the Baptist in Josephus (*Ant.* XVIII. v. 2) should be compared with this: evidently each is independent of the other. Josephus (*Life* 2) tells us that as a lad he imitated a man named Banus, who lived in the wilderness and got his food and clothing from the trees.

5. *all the land of Judæa*] Popular hyperbole, which misleads no one; cf. *vv.* 35, 37. But it is difficult for us to estimate the enthusiasm caused by the hope that, after centuries of silence, Jehovah was again speaking to His people through a Prophet. Most of the people regarded John as a Prophet, and most of the hierarchy did not; but the hierarchy did not dare to avow their disbelief openly (xi. 27—33). At the time of John's preaching Mark was living in Jerusalem and he would be old enough to remember the excitement. He may here be giving something of his own recollections.

confessing their sins] The verb is a strong compound, meaning 'confessing right out, in full and openly.' It probably means that they there and then confessed their sins in words: but the participle need not mean more than '*thereby* confessing'; *i.e.* their accepting baptism was a public avowal of sinfulness.

6. *clothed with camel's hair*] Cloth was made of camel's hair, and

with a girdle of a skin about his loins; and he did eat
7 locusts and wild honey; and preached, saying, There cometh
one mightier than I after me, the latchet of whose shoes I
8 am not worthy to stoop down and unloose. I indeed have
baptized you with water: but he shall baptize you with the
holy Ghost.

9—11. *The Messiah is baptized by John.*

9 And it came to pass in those days, that Jesus came
from Nazareth of Galilee, and was baptized of John in

either this or a camel's skin may be meant. It is probable that actual locusts (Lev. xi. 22) and honey made by wild bees (Deut. xxxii. 13) are meant, and not anything gathered from trees. The wilderness food was in harmony with the rough dress. John perhaps deliberately imitated Elijah, in order to teach the people that he was a Prophet (2 Kings i. 8; cf. Zech. xiii. 4); but the suddenness with which he appears in Mk, Mt., and Jn, like Elijah in 1 Kings xvii. 1, cannot be his doing.

7. *one mightier than I*] By some John was believed to be the Messiah, and this compelled him to be explicit as to his relation to the Messiah.

the latchet of whose shoes] Better, 'the *thong* (Acts xxii. 25) of whose *sandals*.'

to stoop down and unloose] Mt. speaks of the sandals being carried, a custom common in Palestine, but unknown to Mk's Roman readers.

8. *I indeed have baptized you*] Better, *I baptized you.* He is addressing his baptized converts. Mt. and Lk. have 'I baptize.'

with the holy Ghost] In the Greek there is no article, and John would hardly think of the Spirit as a Person. Note that in Mk the Baptist utters no warning about a judgment that is near at hand; there is no axe or fan or fire, and the mission of the Forerunner is almost at once lost in that of the Messiah. Nevertheless the effect of his preaching is found long afterwards in the zeal of Apollos and the readiness of converts at Ephesus (Acts xviii. 22—28, xix. 2).

9—11. The Messiah is baptized by John.

Mt. iii. 13—17. Lk. iii. 21, 22. Jn i. 32—34.

9. *And it came to pass*] A Hebraism, introducing a fact that is of importance.

in those days] Another Hebraism, giving a vague indication of time, viz. the time when John was preaching.

Jesus came] 'One mightier than John' (*v.* 7) comes on the scene, and His herald decreases in significance.

Nazareth of Galilee] It was well known in Palestine that the new

Jordan. And straightway coming up out of the water, he 10
saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, *saying*, 11
Thou art my beloved Son, in whom I am well pleased.

Teacher came from Nazareth (i. 24, xiv. 67, xvi. 6), but the addition 'of Galilee' shows that Mk's Gentile readers were not expected to know where the insignificant town (which is not even mentioned in O.T.) was situated.

The surprise that the Messiah, who had no sins to repent of, should submit to repentance-baptism, is evident in Mt. iii. 13—15; and Jerome (*Adv. Pelag.* iii. 2) tells us that in the Gospel according to the Hebrews it was met in a way which is an instructive contrast to the Canonical Gospels. But there is no trace of this surprise in Mk, a fact which is in harmony with the primitive simplicity of his narrative. That the first Christians felt this difficulty, and explained it in different ways, is evidence that the Baptism of the Messiah by John is an historical event.

in Jordan] Lit. *into the Jordan*, which points to immersion.

10. *straightway*] This is a favourite adverb with Mk, who has it 41 times, of which this is the first. It belongs to 'He saw' rather than to 'coming up.'

the heavens opened] Better, *the heavens being rent asunder*. We have the present participle of a more graphic word than that which is commonly used of the heaven being opened.

It is doubtful whether there were any spectators when John baptized our Lord (Lk. iii. 21), and it is useless to ask whether others, if they were there, saw and heard what Jesus and John saw and heard, also whether Jesus and John saw and heard with eye and ear. It was a spiritual revelation. What is certain is that there was no hallucination, but a real reception of the Spirit of God and of the word of God. In Hebrew poetry and in Philo the Dove is a symbol of heavenly attributes.

descending upon him] Lit. '*into* Him,' which shows that 'like a dove' is not to be understood literally, 'not as a reality but as a symbol,' as Jerome says. Mt. and Lk. have '*upon* Him.'

11. *there came a voice*] The first of the three Voices from Heaven; the second being at the Transfiguration (ix. 7), and the third being before the Passion (Jn xii. 28). Then, and at the conversion of St Paul, sight and sound depended upon the condition of those present, whether they had eyes to see and ears to hear.

beloved] In N.T. the word is freq. and 'it is exclusively a title of Christ, or applied to Christians as such. As a Messianic title (cf. Mk ix. 7, xii. 6), it indicates a unique relation to God' (Swete). Here it is possibly a separate title, *Thou art My Son, the Beloved*, but the usual translation (A.V., R.V.) cannot safely be set aside. Hastings *D.C.G.* art. 'Voice.'

12, 13. *The Messiah is tempted by Satan.*

12 And immediately the Spirit driveth him into the wilderness.
13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the Angels ministered unto him.

12, 13. THE MESSIAH IS TEMPTED BY SATAN.

Mt. iv. 1—11. Lk. iv. 1—13.

12. *And immediately*] Better, 'And *straightway*' (R.V.). It is the favourite adverb used in *v.* 10, and should be translated in the same manner throughout the Gospel. All three Synoptists intimate that the Temptation followed immediately after the Baptism, and that it took place under the guidance of the Spirit. Jesus knows that He is the Messiah, and He must meditate on His work—the end, means, and the method. Cf. Lk. xiv. 25 f.; Gal. i. 15—18. The information as to what took place in the wilderness must have come from Christ Himself. The hypothesis of fiction is inadmissible, for no one at the time when the first Gospels were written had sufficient insight to invent such temptations. Indeed, but for His own statement, the first Christians would not have supposed that He ever was tempted. We know of later temptations (Mt. xvi. 23; Lk. xxii. 28, 42—44), and we may believe in earlier ones.

driveth him] Better, 'driveth him *forth*' (R.V.). Mt. and Lk. avoid the word, perhaps as suggesting that Christ was unwilling to go. Here we have the first of the historic presents which are such a marked feature in the style of Mk (151) and Jn (162). In Lk. they are very rare (4 or 6).

into the wilderness] Apparently not the wilderness of *v.* 4, for Christ leaves the Jordan to go to it. Hastings' *D.C.G.* artt. 'Wilderness' and 'Temptation.'

13. *forty days*] Mk and Lk. indicate that temptations continued throughout the forty days; cf. Exod. xxxiv. 28 of Moses, and 1 Kings xix. 8 of Elijah. Mk does not mention fasting, and Mt. might lead us to suppose that temptations began when hunger became acute.

tempted] The Greek verb is often used in N.T. of the assaults of the evil one, whereas in O.T. God's trying man or man's trying God is the usual meaning. Often in N.T. 'try' or 'test' would be a better rendering than 'tempt.'

Satan] Mt. and Lk. say 'the devil,' a word more widely used in N.T. than 'Satan,' but not found in Mk. 'Satan' (='Adversary') occurs in all four Gospels, Acts, Paul, and Revelation. Cf. Job i. 6, ii. 1; 1 Chron. xxi. 1; Zech. iii. 1. Here the Adversary of God and man begins his conflict with 'the Stronger than he' (Lk. xi. 22) about the method of overcoming the world.

was with the wild beasts] Short as his narrative is, Mk here gives

14, 15. *The Messiah begins His Ministry.*

Now after that John was put in prison, Jesus came 14
into Galilee, preaching the Gospel of the kingdom of God,
and saying, The time is fulfilled, and the kingdom of God 15
is at hand: repent ye, and believe the Gospel.

a particular which is not in Mt. or Lk. The wild creatures indicate the solitariness of the place rather than a special terror. One who knew Himself to be the Messiah would not be afraid of wild animals. That the beasts are meant to suggest a second Paradise for the Second Adam is an idea foreign to the context; they intimate the absence of human beings (Is. xiii. 21), and hence the need of Angels.

Angels ministered unto him] The imperfect tense seems to imply that the Angelic ministrations, like the Satanic assaults, continued throughout. Mt. places both at the end.

14, 15. THE MESSIAH BEGINS HIS MINISTRY.

Mt. iv. 12—17. Lk. iv. 14, 15.

14. *was put in prison*] Rather, 'was *delivered up*,' into the hands of Herod Antipas. By whom? 'By God' may be the meaning, in the same sense as that in which God 'delivered up' Jesus (ix. 31, x. 33). The instruments of God's will were the Pharisees. The view given by Mk is that, when the Forerunner's work ended, that of the Messiah began; but he says nothing of an earlier ministry, in which the Baptist and the Christ were preaching simultaneously (Jn iv. 1).

into Galilee] The most populous of the provinces into which Palestine was divided. Experience proved that it was a far more hopeful field than Jerusalem or Judaea (Jn ii. 13—iv. 3).

the Gospel of the kingdom of God] The best texts omit 'the kingdom of.' *The Gospel of God* may mean, either the gracious message which tells of God, or the gracious message which He sends. See on *v.* 1. St Paul was perhaps the first to use the phrase (1 Thess. ii. 8, 9; Rom. i. 1, xv. 16; 2 Cor. xi. 7). The expression seemed strange, and hence the early expansion of it into 'the Gospel of the kingdom of God.' 'The Gospel' is freq. in Mk, rare in Mt. and Acts, and not found at all in Lk. or Jn.

15. *The time*, &c.] We need not suppose that Christ used these very words. Mk is summing up for us the substance of His preaching. That 'the appointed time has been completed and is complete' is a Jewish idea, freq. in O.T.

the kingdom of God] Mk has this expression 14 times, Lk. 32 times. Mt. nearly always omits or paraphrases Mk's phrase, or substitutes 'the kingdom of *heaven*' (lit. 'of the heavens'), a Jewish term, to avoid using the Divine Name. Mt. has it 32 times. This 'Kingdom' or 'Reign' means *the rule of God* in men's hearts and in society. It exists

16—20. *The Messiah calls His first Disciples.*

16 Now as he walked by the Sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were

already, but many have not even begun to try to attain to it, and no one gains it in its fulness. God's rule will be complete in eternity (1 Cor. xv. 24—28). See the full discussion of the phrase, esp. in its eschatological sense, in Dalman, *Words of Jesus*, pp. 91—143; Hastings, *D.C.G.* art. 'Kingdom of God.'

is at hand] Lit. 'has come near': cf. xiv. 42. Christ appears as a Revivalist in religion.

believe the Gospel] Better, 'believe *in* the Gospel.' The difference is that between reposing trust in and merely believing what is stated (xi. 31). Mk elsewhere attributes the use of the word 'Gospel' to Christ (viii. 35, x. 29, xiii. 10, xiv. 9), and He may have used it, for He sometimes spoke in Greek. But it is more probable that Mk gives Christ's meaning in the language that was current when he wrote.

16—20. The Messiah calls His first Disciples.

Whether or no there is anything of Mark's own recollection in *vv.* 4—15, the authority for what follows goes back to eyewitnesses, of whom St Peter may be regarded as chief. We are not told the length of interval between this section and what precedes; but the connexion in thought is close. If the Gospel was to be proclaimed to all the world, many preachers would be required, and the Messiah at once seeks such helpers.

16. *Now as he walked*] The better reading gives *And passing along.*

the Sea of Galilee] This is its usual designation in N.T. (vii. 31; Mt. iv. 18, xv. 29; Jn vi. 1, where 'of Tiberias' is added). Lk. more accurately calls it a *lake.* More frequently it is simply 'the Sea,' which Mk has 17 times of this lake, and twice (ix. 42, xi. 23) of the ocean. The lake is still remarkable for abundance of fish, especially near the hot springs.

Simon] The name may be a Greek contraction of Symeon or an independent Greek name. It is very common in N.T. In the Gospels there are seven Simons, in Josephus there are twenty-five. Simon Maccabaeus may have made the name popular. As was natural, the name given to the Apostle by our Lord almost drove his original name out of use. After it was given (iii. 16) Mk uses 'Peter' 18 times and Simon only in Christ's address to him (xiv. 37). A similar use is found in Mt., Lk. and Acts. In Jn both 'Peter' and 'Simon Peter' are freq. In Gal. ii. 7, 8 St Paul has 'Peter,' but elsewhere 'Kephas.' Hort, *1 Peter*, p. 151. The usage with regard to 'Saul' and 'Paul' is similar.

Andrew] A purely Greek name, but not rare among the Jews. Andrew had been a disciple of the Baptist (Jn i. 35, 40).

his brother] The true text gives *the brother of Simon*, and the

fishers. And Jesus said unto them, Come ye after me, and 17
I will make you to become fishers of men. And straightway 18
they forsook their nets, and followed him. And when he had 19
gone a little farther thence, he saw James the son of Zebedee,
and John his brother, who also were in the ship mending
their nets. And straightway he called them: and they left 20
their father Zebedee in the ship with the hired servants, and
went after him.

21—28. *Cure of a Demoniac at Capernaum.*

And they went into Capernaum; and straightway on 21

repetition of Simon's name illustrates Mk's fondness for fulness of expression. The father, Jonas or John, is not mentioned.

17. *Come ye after me*] A magisterial invitation, almost a command. No reason is given, except the promise which follows, and we assume that He is already known to the two brothers. Cf. 2 Kings vi. 19.

to become fishers of men] This implies an invitation to permanent service; they are to cease to catch fish and are to catch men. This is the earliest instance of Christ's parabolic teaching; cf. ii. 19, 21, 22. In the result Christ Himself appears as the successful Fisher of men.

18. *And straightway they forsook*] There is no hesitation. Like Bartimaeus with his upper garment (x. 50), they leave their valuable possessions at once and come. Mt. often omits the 'straightway' of Mk, but not here.

19. *James the son of Zebedee*] We infer from xv. 40 that his mother's name was Salome. See on iii. 17.

who also were in the ship] Better, *they also in their boat*, implying that Simon and Andrew had been in their boat when Christ called them. They would not be casting a net from the shore. James and John were not fishing, but getting their nets in proper order for the next expedition.

20. *And straightway he called them*] As soon as He saw them, He at once called them. James and John apparently had more to leave than Simon and Andrew, for hired servants indicate that Zebedee was well-to-do; but in each case all was left. To follow Christ is a call superior even to parental claims (Mt. viii. 22, x. 37; Lk. xiv. 26).

The Messiah chose four simple fishermen with whom to begin the work of converting the world (1 Cor. i. 27—29). This does not mean that He preferred ignorance to education, but that character is of far more account than culture. Moreover there was much in the patient endurance necessary for a fisherman's calling that was good training for the work of an Apostle.

21—28. CURE OF A DEMONIAC AT CAPERNAUM.

21. *Capernaum*] This now becomes for a time Christ's head-quarters. 'Caphar' means 'hamlet' or 'village' (1 Macc. vii. 31).

the Sabbath day he entered into the Synagogue, and taught.
22 And they were astonished at his doctrine: for he taught
them as one that had authority, and not as the Scribes.
23 And there was in their synagogue a man with an un-
24 clean spirit; and he cried out, saying, Let us alone; what

The site of Capernaum is much debated; either *Tell Hum* or *Khan Minyeh*, which is about 2½ miles S.W. of *Tell Hum*, may be right.

straightway on the Sabbath] On the very first Sabbath after the call of the four disciples. Like Peter (Acts x. 38), Mk lays stress on Christ's curing demoniacs, and he places an act of this kind first among the miracles.

the Synagogue] The article is probably possessive, '*their* synagogue,' like '*their* boat' (*v.* 19). It is not likely that in so large a place as Capernaum the synagogue built by the good centurion was the only one in the town. See on Lk. vii. 5. At *Tell Hum* there are ruins of two, but perhaps neither is as old as the first century. There were many at Jerusalem. The origin of synagogues is unknown; but the service in them consisted largely of instruction. Philo regards them primarily as schools. They were also courts of justice (Lk. xii. 11, xxi. 12), and punishment was inflicted in them (xiii. 9).

22. *they were astonished*] Amazement was a common result of Christ's teaching and acts (v. 20, vi. 2, 6, vii. 37, x. 26, xi. 18). What amazed people in His teaching was its authoritative tone. Jewish teachers quoted Scripture, or tradition, or the sayings of some famous Rabbi, as the authority for what they taught; 'It is written,' or 'It has been said.' Jesus taught as One who needed no such justification, and He sometimes corrected, not only traditions, but even the accepted expositions of the Law; *But I say unto you* (Mt. v. 22, 28, 32, 34, 39, 44). Hort, *Judaistic Christianity*, p. 33.

taught] Or, 'used to teach.' Not the same expression as in *v.* 21. That refers to His teaching on that occasion, this to His general method; *His way was to teach.*

authority] Legitimate power derived from a source which is competent to confer it, and that in Christ's case was His Father (Mt. xxviii. 18; Lk. xxii. 29; Jn iii. 35, xiii. 3, xvii. 2).

the Scribes] The professional exponents of Scripture, professors of exegesis. Most of them were Pharisees or held similar views. We may regard them as the clerical party.

23. *And there was*] The better text gives 'And *straightway* there was.' On that very occasion what follows took place.

with an unclean spirit] Lit. '*in* the control of, *in* the power of, an unclean spirit' (v. 2); we have the same form of expression when the spiritual influence is a good one (xii. 36; Mt. xii. 28, 43; Lk. ii. 27, iv. 1). In iii. 30, vii. 25, ix. 17 the afflicted person 'has' the evil spirit. Mk and Lk., who wrote for Gentiles, to whom spirits or demons were indifferent, add a distinctive epithet much more often than Mt., who

have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold 25
thy peace, and come out of him. And when the unclean 26

wrote for Jews, for Jews distinguished evil spirits from good. Mk and Lk. add the epithet 'unclean' the first time they mention these beings (here and Lk. iv. 33), whereas Mt. mentions them several times before he adds it. Nowhere in the Epistles is it used of spirits.

On the difficult subject of demoniacal possession see Hastings' *D.C.G.* art. 'Demon'; W. M. Alexander, *Demonic Possession in the N.T.* pp. 12, 200—212, 249; Plummer, *S. Matthew*, pp. 134 f. The other instances in Mk should be compared; *v.* 34, iii. 11, 12, v. 6, 7, ix. 20.

24. *what have we to do with thee...?*] Lit. 'what is there that belongs to us and to Thee?' *i.e.* 'What hast Thou to do with us?' Only one unclean spirit is mentioned, but it recognizes in Christ a power hostile to the whole class of demons. The man with the Legion (v. 7) begins with the same cry. It expresses consciousness of the incompatibility of perfect purity with sin. Cf. Lk. v. 8. The same form of expression is found in the Septuagint (Josh. xxii. 24; Judg. xi. 12; 2 Sam. xvi. 10) and in Class. Grk. 'Let us alone' (A.V.) is an interpolation.

Art thou come to destroy us?] Perhaps '*Didst* Thou come' would be better. In 1 Kings xvii. 18 we have two similar questions.

the Holy One of God] Here was One who fulfilled the ideal of complete consecration to God (Jn vi. 69; cf. Jn x. 36; 1 Jn ii. 20).

25. *rebuked*] The verb is freq. in the Synoptists, especially of rebuking violence; but is rare elsewhere in N.T.

Hold thy peace, and come out] The demon had no authority to proclaim who Jesus was and no right to have possession of the man. Whatever may be the truth about demoniacal possession, all the evidence that we have shows that Christ, in dealing with those who were believed to be possessed, went through the form of commanding evil spirits to *go out* (v. 8, vii. 29, ix. 25; cf. i. 34, 39, iii. 15; Mt. xii. 28, 43; &c.). And His miracles were not wrought by uttering spells, but by speaking a word of command. He bade the demons to depart, the lepers to be cleansed (*v.* 41), the lame to walk (ii. 11), the deaf to hear (vii. 34), the blind to see (x. 52), the dead to rise (v. 41), the storm to be still (iv. 39). Contrast the elaborate form of exorcism quoted by Deissmann, *Light from the Ancient East* (pp. 251 f.).

'Hold thy peace' is literally 'Be muzzled'; it is probably a colloquial expression, and it is said to have been used in exorcisms. In iv. 39 we have the same verb.

The command to demons not to make His Messiahship known among Jews (here and iii. 12), a prohibition which was not made in the case of Gentiles (v. 19), is in harmony with the fact that even the

spirit had torn him, and cried with a loud voice, he came
27 out of him. And they were all amazed, insomuch that they
questioned among themselves, saying, What thing is this?
what new doctrine is this? for with authority commandeth
28 he even the unclean spirits, and they do obey him. And
immediately his fame spread abroad throughout all the
region round about Galilee.

Twelve were slow in recognizing Him as the Messiah, and that the nation refused to accept Him as such. So far from proclaiming Himself as the Messiah, He was anxious that this fact should not be disclosed until men's minds were prepared to receive it on other grounds than the fact that He worked miracles. And it is not irreverent to conjecture that He knew that a premature recognition of Him as the Messiah might produce a renewal of the temptations in the wilderness,—temptations to try to gain the glory of victory without the necessary suffering (Mt. iv. 8—10, xvi. 21—23).

26. *had torn him*] Better, 'had *convulsed* him.' 'Torn him' suggests permanent injury, and Lk. tells us that there was none.

27. *they were all amazed*] Just as Christ's command to the demon reveals the two things which provoked the rebuke (see on *v.* 25), so the people's utterance reveals the two things which excited their astonishment,—His authoritative teaching and His casting out an unclean spirit with a word.

What thing is this?] The best MSS. give the utterances of the congregation in abrupt short sentences which are probably original. Scribes would be tempted to make them smoother; they would not be likely to make a smooth text rough. We may translate, either 'What is this? a new teaching! with authority He commandeth, &c.' (R.V.), or 'What is this? a new teaching with authority? He commandeth, &c.'

new doctrine] Teaching that is fresh, not worn out or obsolete. It is the same kind of newness as in 'new covenant,' 'new heaven.'

even the unclean spirits] Lit. 'even the spirits, the unclean ones.' The people had often heard of exorcisms; they had not so often heard that the demons at once obeyed. Christ's miracles, like His teaching, were not an art which He had acquired, but power with which He was endowed.

28. *And immediately his fame*, &c.] Better, *And straightway in all directions the report of him went out.*

all the region round about Galilee] This means the whole of Syria. But *all the region of Galilee round about* (R.V.), *i.e.* the whole of Galilee, may be right.

It is possible that Mk places this curing of a demoniac first among Christ's miracles because he regarded it as symbolical of the Messiah's work—His victory over the powers of evil. See on *v.* 39.

29—31. *Healing of Simon's Wife's Mother.*

And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand, and lift her up; and immediately the fever left her, and she ministered unto them.

32—34. *Healings after Sunset.*

And at even, when the sun did set, they brought unto

29—31. Healing of Simon's Wife's Mother.

Mt. viii. 14, 15. Lk. iv. 38, 39.

29. *And forthwith*] This is a third rendering of the same Greek word; 'straightway' (*v.* 10), 'immediately' (*v.* 28), 'forthwith' (*v.* 29). The capricious changes are unfortunate, because the fact that Mk is fond of the word is thereby obscured. As soon as the synagogue service was over, Christ went to the home of the first pair of disciples accompanied by the second pair; and this house now becomes His headquarters (ii. 1, iii. 20, vii. 24, ix. 33, x. 10).

30. *wife's mother*] We have the same word for 'mother-in-law,' Lk. xii. 53; Ruth i. 14, ii. 11, 18; Mic. vii. 6. It is clear from 1 Cor. ix. 5 that Peter was married. Clement of Alexandria says that Peter had children, and that his wife helped the Apostle in ministering to women. Jonas or John (Jn xxi. 15), the father of Simon and Andrew, was probably dead.

lay sick of a fever] Better, *was in bed, being in a fever.*

anon] A fourth rendering of the same Greek word. As soon as He enters the house, Peter and Andrew *straightway* tell Him of their sick relation, because, after what they had witnessed in the synagogue, they believe that Jesus could and would heal her.

31. *took her by the hand*] We have the same action in the case of Jairus's daughter (v. 41), the blind man at Bethsaida (viii. 23), and the demoniac boy (ix. 27). Lk. says that 'He stood over her and rebuked the fever.'

lift her up] The old form 'lift' as a past tense in the A.V. of 1611 has been modernized in various places; it has been left unchanged here and Lk. xvi. 23; cf. Gen. xxi. 16. We find it in Shakespeare.

she ministered unto them] Her doing so showed the completeness of her recovery.

32—34. Healings after Sunset.

Mt. viii. 16. Lk. iv. 40, 41.

32. *at even, when the sun did set*] The Sabbath ended at sunset,

him all that were diseased, and them that were possessed
33 with devils. And all the city was gathered together at the
34 door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

and then the work of moving the sick could begin. The double statement illustrates Mk's love of fulness of expression. It is also one of several instances in which Mk has the whole expression, of which Mt. and Lk. each takes a different part. Mt. has 'when even was come,' Lk. has 'when the sun was setting.' See on *v.* 42, and comp. xiv. 30 with Mt. xxvi. 34 and Lk. xxii. 34; also xv. 26 with Mt. xxvii. 37 and Lk. xxiii. 38. From ii. 25 Mt. and Lk. take the same part, omitting 'hath need'; also from xii. 14, omitting 'shall we give, or shall we not give?' So also from xiv. 68, omitting 'nor understand.' And there are other instances in which Mk has superfluous words, which either Mt. or Lk. omits. Hawkins, *Horae Synopticae*[2], pp. 139 f. See on vii. 24.

possessed with devils] Better, 'with *demons*.' The Greek distinguishes between 'demons' and 'devil,' the latter word being used of Satan. R.V. distinguishes the words in the margin, but not in the text. Here we have a participle = 'demonized' or 'demoniacs.' Cf. *vv.* 34, 39. The Gospels distinguish demoniacs from ordinary sick folk.

33. *all the city*] Popular hyperbole, as in *vv.* 5 and 37. People flocked towards the door and formed a dense crowd there; one concourse came on the top of another. Mt., as often, omits the dense crowds that impeded Christ. He dislikes statements which imply that the Messiah could not always do what He wished.

34. *healed many*] They brought *all*, and He healed *many*. This might be misunderstood to mean that some were not healed. To avoid possible misinterpretation Mt. says that they brought many and He healed all.

because they knew him] This is right (A.V., R.V.); A.V. margin is wrong. The Greek cannot mean 'to say *that* they knew.' It was the demons, not the demoniacs, who recognized Him. If the demoniacs were only insane or epileptic persons, would their malady enable them to know that Jesus was more than man? Some ancient MSS. add 'knew Him *to be Christ* or *the Christ*.' But Mk writes with reserve as to what the demons knew, and we do well in writing with reserve also. We do not know enough to speak with confidence. Jesus had not yet been revealed to the world as the Messiah, because the time for that revelation had not yet come. In God's sight He was the Messiah, a fact declared to Him and to John at the Baptism. And here we are told that something of this great fact was known also to the demons. But it had not yet been revealed to men; and it was for God to make this revelation at the fitting time. Hence the silence about it enjoined on St Peter and the rest (viii. 30). This requirement of silence from those whose duty it was to proclaim the coming of the reign of God seems

35—39. *Departure from Capernaum. Circuit in Galilee.*

And in the morning, rising up a great while before day, 35
he went out, and departed into a solitary place, and there
prayed. And Simon and they that were with him followed 36
after him. And when they had found him, they said unto 37
him, All men seek for thee. And he said unto them, Let 38
us go into the next towns, that I may preach there also:

to be inconsistent. But we need not be surprised that there are 'things concerning Jesus of Nazareth' which we cannot fully explain; and the nearer we get to the view given us by St Mark, the less perplexed we are likely to be. We can understand that it was not God's will that His Son should be prematurely proclaimed as the promised Messiah, or be proclaimed as such by demons.

35—39. DEPARTURE FROM CAPERNAUM. CIRCUIT IN GALILEE.

Lk. iv. 42—44.

35. *in the morning...a great while before day*] Either expression would suffice; the latter is lit. 'well in the night.'

went out, and departed] Here again either expression would suffice.

and there prayed] More accurately, 'and there *He continued in prayer*.' Mk alone tells us this. Usually it is Lk. who is alone in telling us of Christ's praying (iii. 21, v. 16, vi. 12, ix. 18, 28, xi. 1, xxiii. [34,] 46). Both Mk (vi. 46) and Mt. (xiv. 23) mention His retiring to pray after feeding the 5000, and all three record the praying in Gethsemane. It is rash to say that all Christ's prayers were intercessions for others; it was not so in Gethsemane. He was liable to physical exhaustion, and He might pray for help to overcome that. He was not omniscient, and He might pray to be illuminated. He was liable to temptations, and He might pray for strength to overcome those (Heb. ii. 18, iv. 15, v. 7, 8).

36. *followed after him*] Lit. 'pursued Him *closely*,' 'followed Him *down*.' The verb often implies interference with the person pursued, and sometimes persecution. Peter at once begins to lead.

they that were with him] Andrew, James, and John. The early tradition preserved by Mk says that the *disciples* came and pleaded the desires of the multitudes; Lk. says that the multitudes came and urged their own wishes.

All men seek for thee] Better, *All are seeking thee* (R.V.). He had no house of His own at which they could be sure of finding Him.

38. *Let us go*] We must add with the best authorities, *elsewhere*.

into the next towns] Lit. *village-towns*, a very rare word, meaning a town which, as regards its constitution, ranks only as a village.

that I may preach there also] He has been sent to bring the good tidings to as many as possible, and His present hearers must not try to

39 for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils.

40—45. *The Cleansing of a Leper.*

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou
41 canst make me clean. And Jesus, moved with compassion,

monopolize Him. The emphasis is on 'there also.' He is not rebuking them for interrupting His preaching by asking for more healings. Divine compassion made Him always ready to give both. He rebukes them for selfishly wishing to keep Him for their own advantage.

therefore came I forth] His Father did not send Him to a favoured few, but to all. But the less definite 'came I forth' is more probable than 'was I sent' (Lk.). In His early teaching Christ used less explicit language than He used later.

39. With Mk *casting out demons* is the representative miracle (iii. 15, vi. 7), and hence 'preaching and casting out demons' sums up Christ's ministerial work.

40—45. The Cleansing of a Leper.

Mt. viii. 2—4. Lk. v. 12—16.

The three Evangelists give this miracle in different connexions. Mt. places it first in his three triplets of specimens of the Messiah's mighty works, just after Christ had come down from delivering the Sermon on the Mount. Lk. has it just after the call of the first disciples. The healing of a leper cannot be explained as a case of 'suggestion' or ordinary 'faith-healing.' On the impossibility of eliminating miracles from the career of Jesus Christ see Sanday, *Outlines of the Life of Christ*, p. 113; Illingworth, *Divine Immanence*, p. 90; R. J. Ryle, M.D., *Hibbert Journal*, April 1907, pp. 572—586. We have twelve cases of leprosy in N.T., this one, Simon the Leper (xiv. 3), and the ten in Lk. xvii. 12. The literature on the subject is enormous; see artt. in *D.B.*, *D.C.G.*, *Enc. Brit.*, &c. Lepers were probably numerous in Palestine then, as they are now, and the malady probably differed greatly in malignity, some ordinary skin-diseases being regarded as 'leprosy.' The disciples were commissioned to heal lepers (Mt. x. 8).

40. *a leper*] The physician says that he was 'full of leprosy,' which may mean that he was not ceremonially unclean (Lev. xiii. 12, 13), and was therefore able to approach Christ.

If thou wilt] He fears that Jesus may judge him to be unworthy of so enormous a boon. Contrast the father's 'If thou canst' (ix. 22). Leprosy was believed to be incurable, except by Him who had inflicted this 'stroke.' The man's faith, therefore, is great.

41. *moved with compassion*] The verb occurs only in the Synoptics in N.T., and (except in parables) it is used of no one but Christ. It is

put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, 42 immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent 43 him away; and saith unto him, See thou say nothing to any 44 man: but go thy way, shew thyself to the Priest, and offer for thy cleansing those things which Moses commanded, for a

the moving cause of His mighty works (ix. 22; Mt. ix. 36, xiv. 14, xv. 32, xx. 34; Lk. vii. 13). The outstretched hand (a Hebraistic fulness of wording which is in all three) expresses this compassion and confirms the faith which secured the cleansing. It was owing to His compassion for the human race that He had a hand with which to touch the leper. Theophylact says that He touched him to show that to the pure nothing is impure. This comes near to the truth. The greatest pollution does not make Christ shrink from one who desires to be freed from his pollution, and who comes to Him believing that He can free him. That Christ was asserting His sacerdotal character (priests were allowed to handle lepers) is less probable. Priests pronounced lepers, when cured, to be clean, and from this sacerdotal function Christ pointedly abstained.

42. Here again (see on *v.* 32) Mk expresses one fact in two ways, of which Mt. and Lk. each takes one. Lk. states that 'the leprosy departed from him'; Mt. that it 'was cleansed.' All three have 'straightway'; the cure was instantaneous.

43. *straitly charged him*] The verb thus translated occurs in four other places in N.T. (xiv. 15; Mt. ix. 30; Jn xi. 33, 38), and nearly always of Christ. It implies severity and sternness. Our Lord saw that the man would be likely to disobey His injunctions, and He was stringent in giving them. Allowing him no time to raise objections or to talk to others, *He straightway sent him forth, i.e.* away from the surroundings. 'Sent him *out*' (R.V.) suggests a building; and the leper would not have penetrated into a house or a synagogue.

44. *See thou say nothing to any man*] Lit. 'Continually take care that thou do not begin to say to anyone at all.' Silence would prevent the man from mixing with others till he was pronounced clean by proper authority, and from producing unhealthy excitement in himself and his hearers; and there may have been other reasons affecting Christ Himself. See Sanday in the *Journal of Theological Studies*, Apr. 1904.

shew thyself to the Priest] Christ does not assume the right to pronounce the man clean; for that He sends him to the proper official. Cf. Lk. xii. 14.

which Moses commanded] Christ is making no statement as to the authorship of Lev. xiv. In accordance with current thought and language He speaks of the Pentateuch as 'Moses' (vii. 10, x. 3, 4,

45 testimony unto them. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

1—12. *The Healing of a Paralytic at Capernaum. The Forgiveness of Sins.*

2 And again he entered into Capernaum, after *some* days;

xii. 26; &c.) and of the Psalms as 'David' (xii. 36, 37). Questions of authorship had not been raised, and He did not raise them or give any decision about them. See Plummer, *S. Matthew*, p. 311 and the literature there quoted. The important thing here is that He was no revolutionary teacher; He did not encourage men to ignore the Law.

for a testimony unto them] The words are in all three. The gift which the man offers is the 'testimony,' and 'to them' means 'to the priests.' The offering would show them that there was One among them who could heal leprosy and yet did not take upon Himself to absolve men from their obligation to observe the Law.

45. *went out*] Or, 'went *forth*' from the place. He of necessity yields to Christ's sending him away, but he at once began to break the command to keep silence.

publish it much] There is no 'it' in the Greek, and 'it' should either be omitted or printed in italics. 'The matter' probably belongs to both verbs, and if so, 'it' is not required.

Jesus could no more openly enter] His public work in towns, and therefore His teaching in synagogues, had to be suspended. Instead of seeking the lost in their own homes, He had to go into the wilderness and wait for them to seek Him. This was a serious drawback, although His Ministry still went on.

they came to him] Lit. 'they kept coming to Him'; there was a continual stream of visitors.

from every quarter] The hyperbole is similar to that in *vv.* 5, 28, 32.

II. 1—12. The Healing of a Paralytic at Capernaum. The Forgiveness of Sins.

Mt. ix. 1—8. Lk. v. 17—26.

This incident gives the dominant thought to a group of narratives which record the hostile criticisms of the Scribes and Pharisees (ii. 1—iii. 6). It comes after—we do not know how long after—the healing of the leper. The other narratives seem to be selected because of their resemblance to this one, and they are perhaps arranged so as to form a climax. Here the hostile party do not openly express their criticisms. In *vv.* 15—17 they utter them to the disciples. In 18—22 and 23—28 they utter them to Christ. In iii. 1—6 they seek His destruction.

1. *again he entered...and it was noised*] Lit. 'having entered

and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed

again into Capernaum, He was heard of as being, &c.' The 'again' looks back to i. 21; Mk often notes the recurrence of incidents (*v.* 13, iii. 1, 20, iv. 1, &c.). Christ returns to His headquarters. Mt. calls Capernaum 'His own city.

it was noised] This may easily be right; cf. Jn ix. 22; *People were heard to say, He is at home.* If the verb is personal, then 'He was heard of as being at home.'

2. *insomuch that*, &c.] Better, *so that there was no longer room, no not even about the door.*

preached] Not the verb used in i. 4, 7, 14, but that used in i. 34, ii. 7, &c.; therefore *spake* (R.V.) or *was speaking*. The tense indicates the continuation of Christ's discourse indoors, while the crowd blocked the entry. The multitude would not lose the opportunity of witnessing miracles; Christ would not lose the opportunity of instructing them. This graphic verse has no parallel in either Mt. or Lk. This is an early instance of 'the word' being used as a technical term for 'the good tidings' or 'the Gospel'; cf. iv. 14; Acts viii. 4, xiv. 25.

3. *come unto him, bringing*] Rather, *come, bringing unto him.*

borne of four] Another detail peculiar to Mk. We seem to have the narrative of an eyewitness. Mk uses the same verb of the paralytic being *carried* and of his *carrying* his bed (*vv.* 9, 11, 12), perhaps to indicate the reversal of positions. Neither A.V. nor R.V. preserves this touch; nor does the Vulgate with *porto* and *tollo*.

could not come nigh unto him] There has been needless discussion of the simple matter recorded in this verse; and to treat the whole narrative as fiction, because we are not sure how what is recorded was done, is not sane criticism. An outside staircase leading to the flat roof is not uncommon in Palestinian houses, the roof being used for various purposes. The roof would be no great distance from the ground, and if there was no outside staircase, ladders could easily be fetched.

they uncovered the roof] Mk says *they unroofed the roof*. Lk. makes it clear that they removed *part* of the roof, viz. the part near the place where Christ was teaching in the room below. 'When they had broken it up' should rather be 'when they had *dug it out*,'—dug out the clay or mortar, so as to cause as little inconvenience as possible to those who were listening to Christ underneath the roof.

they let down the bed] 'Bed' suggests a solid piece of furniture.

5 wherein the sick of the palsy lay. When Jesus saw their
faith, he said unto the sick of the palsy, Son, thy sins be for-
6 given thee. But there were certain of the Scribes sitting
7 there, and reasoning in their hearts, Why doth this *man* thus
8 speak blasphemies? who can forgive sins but God only? And
immediately when Jesus perceived in his spirit that they

The Greek word (vi. 55) indicates a pallet, mattress, or rug. It was on something very portable that *the paralytic was lying*. Here again (see on i. 38) there is no hint that Christ rebuked them for wanting Him to cease teaching in order to heal. Healing with Him was a powerful instrument for teaching.

5. *When Jesus saw their faith*] All three call attention to this. Belief in the power and good will of Jesus is meant, and 'their' includes the paralytic as well as his bearers. As in the case of Jairus (v. 36) and of the father of the demoniac boy (ix. 24), the faith of representatives is allowed to count.

Son] Or, *My child*. This affectionate address (Mk, Mt.) would encourage the man and strengthen his hopes. Lk. has '*Man*,' which is much less sympathetic. Cf. v. 34 and x. 24. Teachers often addressed their disciples in this way (Prov. i. 8, 10, ii. 1, &c.), and the word tells us nothing as to the age of the paralytic.

thy sins be forgiven thee] This reads like a wish; therefore '*are* forgiven thee' (R.V.) is better, to remove ambiguity. The expression is equivalent to 'I forgive thee.' Christ healed the man's conscience before healing his body, thereby greatly strengthening his faith. The belief that suffering is a punishment for sin is wide-spread, and it was strong among the Jews (Lk. xiii. 1—5; Jn ix. 2; Acts xxviii. 4; Job iv. 7, xxii. 4, 5). The silence of the paralytic and of his bearers is impressive.

6. *certain of the Scribes*] The first appearance of the Scribes in Mk, but Mt. has them in connexion with the Magi. See on i. 22. Christ's teaching had already excited the misgivings of the hierarchy (Jn iv. 1), as the Baptist's had done (Jn i. 19, 24).

sitting there] Their sitting may have been accidental (iii. 34), but it may have been a mark of distinction such as they loved (xii. 39). In so crowded a room most would be obliged to stand.

7. *this* man *thus speak blasphemies*] The better text gives their thoughts in abrupt sentences, similar to those in i. 27. In both cases some copyists have made the expressions more smooth. We should read *Why doth this man thus speak? He blasphemeth. Who can forgive sins but one, even God?* 'This man' and 'thus' express disapproval; almost 'this fellow' and 'like that.' Jesus had claimed the Divine attribute of forgiving sins, and therefore seemed to be blaspheming. Cf. Mt. xxvi. 66; Jn x. 33. Blasphemy was punishable with death (Lev. xxiv. 16; 1 Kings xxi. 10, 13).

8. *immediately*] Better, *straightway*; and 'spirit' should have no

so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to 9
say to the sick of the palsy, Thy sins be forgiven thee; or to
say, Arise, and take up thy bed, and walk? But that ye may 10
know that the Son of man hath power on earth to forgive

capital letter. Mk alone tells us that Christ knew instantaneously, and that it was in His spirit that He did so. In the higher part of His human nature (viii. 12) He held communion with the Father and possessed this supernatural knowledge (Jn ii. 25). In Jn xi. 33, xiii. 21, it is Christ's 'spirit' which is affected by the presence of moral evil: in Mk xiv. 34; Mt. xxvi. 38; Jn xii. 27, it is His 'soul' that is troubled at the thought of impending suffering. We cannot build a psychological system on such differences of wording, but the differences are worth noting. Both Mk and Lk. use a compound verb to express Christ's 'perceiving' their thoughts, and here, as in v. 20 and 1 Cor. xiii. 12, the compound verb indicates more complete knowledge than the simple one. All three, equally with Jn., represent Christ as having the Divine power (Acts i. 24, xv. 8) of knowing men's hearts.

Why reason ye...?] This reply to the Scribes' unuttered criticism is almost verbally the same in all three, with the parenthesis in the same place in each—clear evidence that the narratives are not independent. The Scribes themselves hardly knew how far their adverse judgment was provoked by jealousy of a rival teacher rather than by jealousy for God's honour. By reading their thoughts Christ gave them evidence of His authority, for only He who knows men's hearts can pardon men's sins.

9. *Whether is it easier...?*] See on x. 25. Christ gives them a test by which they can see whether their adverse judgment is just. It was easier to *say* 'Thy sins are forgiven,' because no one could prove that the claim to work this invisible miracle was baseless. But the claim to have power to heal with a word could be tested at once; and if it proved to be true, it was a guarantee that the other claim was true also. Christ healed the man in answer, not to the unbelief of the Scribes, but to the belief of the man and his bearers. He would have healed him if the Scribes had not been there. As they were there, He made the healing serve a double purpose.

10. *hath power*] Better, *hath authority* (R.V. marg.). God has the power, and He has given authority to the Son of Man to exercise it (Jn v. 27, 30).

the Son of man] This remarkable expression is used 14 times by Mk. All of these are preserved in Mt., who adds 19, most of which come from the lost document which is called Q. The total for the four Gospels is 81, 12 of which are in Jn. Lk. has it 8 times in common with Mk and Mt., 8 times in common with Mt., and 8 times without either. All four represent Christ as using this title of Himself. The Evangelists never call Him the 'Son of Man,' and they nowhere

11 sins, (he saith to the sick of the palsy,) I say unto thee,
Arise, and take up thy bed, and go thy way into thine house.
12 And immediately he arose, took up the bed, and went forth
before them all; insomuch that they were all amazed, and
glorified God, saying, We never saw it on this fashion.

record that anyone gave Him this title. The theory that He never used this title of Himself is untenable. Christ sometimes spoke Greek and He may have used the Greek expression which we have in all four Gospels, both substantives having the article. Even if He never did so, the Evangelists represent the memories of numerous persons who knew whether or no Christ had applied this remarkable title to Himself. See Dalman, *The Words of Jesus*, pp. 249, 253, 259. If the first Christians had invented a designation for the now risen and glorified Lord, they would not have chosen so indeterminate an expression as 'the Son of Man.'

Here, as in *v.* 28, it is possible to conjecture that the Aramaic which our Lord used meant mankind in general. The meaning then would be, not that all men possess this power, but that it is possible for a man to have it. Such an interpretation makes good sense, and Mt. ix. 8 favours it. But this is not often the case: in viii. 13, 38, ix. 9, 12, 31, x. 33, 45, xiv. 21, 41, such an interpretation is scarcely possible, and in xiii. 26, xiv. 62 it is quite impossible.

on earth] The position of these words in the sentence differs in the MSS., but the balance is in favour of taking them with 'forgive sins.' The absolution which the Son of Man declares takes effect on earth, for it is in accordance with Divine rule.

11. *I say unto thee*] The emphasis is on 'thee,' marking the change of address from the Scribes to the sufferer.

Arise] This tests the man's faith, which Christ knew to be sufficient, for He read his thoughts as easily as He read those of the Scribes. The man could show no proof of his belief that he had received forgiveness of his sins, but he could show everyone his belief that he had received power to get up and walk. It is quite in the narrative style of the O.T. that Mk has the same fulness of expression here as in *v.* 9; cf. 1 Kings xii. 4, 9, 10, 14; Dan. iii. 5, 7, 10, 15. There is close similarity between *vv.* 11, 12 and Jn v. 8, 9.

12. *took up the bed*] Like Simon's wife's mother (i. 31), he gives proof of the completeness of the cure. The crowd would make way for so interesting a person, and many would come away with him.

they were all amazed] Does this include the Scribes? It was natural that the first feeling should be astonishment (v. 43, vi. 51). Mt. calls it fear, and Lk. mentions both, and tells us that the healed man led the way in glorifying God.

We never saw it] Mk and Lk. note that the people were impressed by what they had *seen*, viz. the healing. Mt. thinks of the authority to forgive sins.

13, 14. *The Call of Levi.*

And he went forth again by the sea side; and all the mul- 13
titude resorted unto him, and he taught them. And as he 14
passed by, he saw Levi the son of Alphæus sitting at the
receipt of custom, and said unto him, Follow me. And he
arose and followed him.

13, 14. The Call of Levi.

Mt. ix. 8. Lk. v. 27, 28.

13. *went forth again*] 'Again' may be a mere mark of transition; or it may refer to a previous scene by the Lake, perhaps i. 16.

14. *as he passed by, he saw*] The repetition of the wording of i. 16 seems to show that 'again' refers to that occasion. Once more, on the shore of the Lake, He becomes the Fisher of men.

Levi the son of Alphæus] James the Less was son of Alphaeus (iii. 18), but that James and Levi were brothers, sons of the same Alphaeus, is improbable. In no list of the Apostles are they associated.

at the receipt of custom] 'At the place where toll was collected,' the *douane* of the Lake. Capernaum was on some of the main trade routes, and here tolls were collected for the tetrarch; hence many toll-collectors (*v.* 15), some of whom would be sitting with Levi. There is no serious ground for doubting the identification of Levi the toll-collector with Matthew the toll-collector, although the two names are not quite parallel to other instances of two names. In the cases of Simon Peter and Thomas Didymus, one name is Semitic and the other Greek. Bartholomew, if another name for Nathanael, is a patronymic. Both Levi and Matthew are Semitic, and neither is a patronymic.

Follow me] A call to be a disciple (viii. 34), and perhaps to be an Apostle (i. 17); cf. Mt. viii. 22; Lk. ix. 59. It meant leaving his lucrative post, and therefore was a severer test than the call of the four fishermen. They could, and did, return to their fishing, when the work to which Jesus had invited them seemed to be at an end. Levi had no such possibility. Once more Jesus appears as the reader of hearts. If He had not known Levi's character, he would not have called a man of his very unpromising profession to be an Apostle. His ministrations would be unacceptable to any Jew who knew his antecedents.

he arose and followed] The Hebraistic pleonasm is in all three. Levi had probably heard Christ, or had heard about His teaching and meditated on it. But there is nothing incredible in the idea that there was something in Christ's look and manner and sudden invitation which answered to a craving in the toll-gatherer's heart, and that he felt at once, like Francis of Assisi at the Portiuncula, that this was a call which came home to him. Such feeling may show want of mental ballast, as Porphyry thought; but the only practical test of its value is the outcome. 'By their fruits ye shall know them.'

15—17. *The Feast in Levi's House.*

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they

15—17. The Feast in Levi's House.

Mt. ix. 10—13. Lk. v. 29—32.

15. *sat at meat*] The usual posture was reclining, and the word here used means that. Six different words are used in the Gospels to denote this posture, and Mk uses five of them, Mt. four, Lk. all six, and Jn only two. This is in accordance with the fulness of Lk.'s vocabulary and the sparseness of Jn's.

in his house] In Levi's house, as Lk. expressly states; Peter's house would not have held a large reception.

many publicans and sinners] The combination is in all three Gospels here; cf. Mt. xi. 19, xxi. 31; Lk. vii. 34, xv. 1, xviii. 11. The Greek word may mean either the *publicani*, the wealthy persons, commonly *equites*, who bought and farmed the taxes or Government revenues, or the *portitores* who collected the taxes for the *publicani*. The *publicani* paid the Roman Government a large sum for the proceeds of a particular tax and the right to collect it, and they employed *portitores* to get the money. The *portitores* collected more than they had to pay to the *publicani*, and the *publicani* collected more than they had to pay to the Government. Both were unpopular, and the *portitores* were generally detested. In N.T. the word never means the *publicani*, but always the actual collectors of the revenues. Consequently the translation 'publicans' is doubly misleading; to some it suggests the farmers of the taxes who contracted with the Roman Government, but to many people it suggests keepers of public houses. It is a serious blot on R.V. that 'publican' has been left uncorrected. Levi did not collect taxes for Rome. Rome allowed the Herods some powers of taxation, and at Capernaum tolls were collected for the tetrarch.

together with Jesus and his disciples] Levi had invited his colleagues and acquaintances to meet the Master; it was his first missionary act. After the call of Simon and Andrew Christ is entertained at their humble house (i. 29—31), and after the call of the well-to-do toll-collector He is entertained at his spacious house.

for there were many] This refers to 'His disciples'; to refer it to the 'many toll-collectors and sinners' is to make it tautological. Like other teachers of repute, Jesus had hearers who followed his movements. His mighty works attracted numbers, many of whom were retained by the 'authority' of His teaching. It was the number of His adherents that excited the jealousy of the hierarchy, while the character of His teaching made them bitterly hostile.

followed him. And when the Scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, 16
How is it that he eateth and drinketh with publicans and sinners? When Jesus heard it, he saith unto them, They 17
that are sick: I came not to call the righteous, but sinners to repentance.

16. *the Scribes and Pharisees*] The better reading gives *the Scribes of the Pharisees*, viz. those of the Scribes who belonged to the Pharisees. The expression is unusual, and hence the reading followed in A.V. There were Scribes before there were Pharisees, but most Scribes seem to have adopted the views of the Pharisees. These unfriendly observers of course would not enter a house in which toll-collectors and sinners were being entertained. Attempts have recently been made to convict the Gospels of prejudice against the Pharisees, and even Jesus of having been unfair to them. No doubt there were good Pharisees in the time of Christ, men like Joseph of Arimathaea and Nicodemus. But there is no serious doubt as to their general character. Evidence of their good character at a later date does not shake the testimony of the Gospels. The calamities of the nation in and after A. D. 70 may have had a reforming effect. The strongest characteristic of the Pharisees was their holding that the unwritten tradition was as binding as the written Law; indeed some held that to transgress the tradition of the elders was worse than transgressing the Law. It is probably as another collision between Christ and the Scribes that this narrative is placed here; but here, though they express their disapproval aloud, they do not assail Jesus Himself.

saw him eat with publicans and sinners] Better, *saw that he eateth with the sinners and publicans* (R.V.). It is a common defect in A.V. that the Greek article is ignored; cf. iii. 1, 13, iv. 13, 16, v. 13, vi. 14, 46, vii. 10, xi. 4, xiii. 28, xiv. 66. The disciples were eating with the sinners, and therefore the criticism touched them as well as the Master. Celsus taunts Christians with Christ's having had as His disciples infamous persons, such as toll-collectors and rascally sailors (Orig. *Cels.* I. 62).

17. *When Jesus heard it*] He at once takes the whole responsibility. It is His doing that His disciples eat with excommunicated toll-collectors and their associates. He has a mission as the Physician of souls; physicians do not visit healthy persons, and they are not afraid of being infected with the diseases of the sick. Moreover, they must visit the sick in order to heal them. It is possible that this aphorism about physicians was current in Palestine before Christ used it, and it may have come from the Cynics; but it is obvious enough to have been used by different persons quite independently.

I came not to call the righteous] An *argumentum ad hominem*. They

18—22. *The Question of Fasting.*

18 And the disciples of John and of the Pharisees used
to fast: and they come and say unto him, Why do the
disciples of John and of the Pharisees fast, but thy disciples
19 fast not? And Jesus said unto them, Can the children of
the bridechamber fast, while the Bridegroom is with them?
as long as they have the Bridegroom with them, they cannot

believed that they were righteous; He came to help those who knew that they were sinners, and He had no remedy for those who were convinced that they were not sinners. With 'I came' comp. i. 38, x. 45. Those who attributed these expressions to Christ believed in His pre-existence; and whence came that belief? Salmon, *The Human Element in the Gospels*, p. 170. The words 'to repentance' are an interpolation, and they weaken the incisiveness of the parallel.

18—22. THE QUESTION OF FASTING.

Mt. ix. 14—17. Lk. v. 33—39.

Mt. is not wholly in agreement with Mk, but the discrepancy need not trouble us. It does not matter who put the question, or whether it arose out of the feast in Levi's house.

18. *the disciples of John*] They imitated the strictness of the Baptist's life and *were fasting* (R.V.). John was in prison and they could not easily ask him as to the difference of practice, and it would seem strange to them that, while their master was in prison, Jesus should be free and at a feast. 'The disciples of the Pharisees,' like 'the Scribes of the Pharisees,' is an unusual expression. This time the hostile critics address Christ Himself, but they do not censure Him.

19. *Can the children of the bridechamber fast?*] It is morally impossible to combine ascetic fasting with a festival of exceptional joyousness. The analogy of a wedding might come home to men whose master had declared his own relation to Jesus to be that of Bridegroom's friend to Bridegroom (Jn iii. 29). 'Children' should be 'sons.' 'Sons of' is a common Hebraism for those closely connected with whatever the genitive denotes; iii. 17; Lk. x. 6, xvi. 8, xx. 36; &c. By custom those who were in attendance on a bridegroom were dispensed from certain religious duties.

the Bridegroom] In Hos. ii. the relation of Jehovah to Israel is repeatedly spoken of as betrothal. Jesus transfers this figure to the relation between Himself and His disciples, and it is often used in N.T. both by Himself (Jn iii. 29; Mt. xxv. 1—11) and by the Apostles (2 Cor. xi. 2; Eph. v. 27; Rev. xix. 7, xxi. 9). 'As long as they have the Bridegroom with them' has much more point than 'as long as the wedding-feast lasts.' The preceding question would have sufficed as answer to the objectors, but this sentence gives a solemn fulness to Christ's reply to the questioners.

fast. But the days will come, when the bridegroom shall 20
be taken away from them, and then shall they fast in those
days. No man also seweth a piece of new cloth on an old 21
garment: else the new piece that filled it up taketh away
from the old, and the rent is made worse. And no man 22
putteth new wine into old bottles: else the new wine doth
burst the bottles, and the wine is spilled, and the bottles
will be marred: but new wine must be put into new bottles.

20. *But the days will come*] Better, *But days will come.* There is no article in the Greek, yet even R.V. inserts it here in all three Gospels, and also Lk. xvii. 22, xix. 43, xxi. 6, xxiii. 29.

shall be taken away] The verb is in all three and nowhere else in N.T. Christ does not say simply 'go away' or 'depart' (Jn xvi. 7), but implies, for the first time, that His death will be a violent one. Dalman, *Words*, p. 263.

then shall they fast] Better, *then will they fast*, of their own free will, without being told. The future here is not imperative. We have instances of the fulfilment of this prediction, Acts ii. 13, xiii. 2, 3, xiv. 23. The fast before Easter was observed from very early times.

in those days] The true text gives *in that day*, 'in that sad day,' *atra dies*. Cf. the equally superfluous, but impressive, 'that man' (xiv. 21). Copyists here have imitated Lk. in writing the plural, to agree with 'Days will come,' which Mk seems to have forgotten. We might have expected that the sing. and plur. would change places; '*A* day will come...then will they fast in *those days*.'

21. *No man also seweth*] The 'also' is an insertion in some inferior MSS. This parable and its companion are a further reply to the criticism in *v.* 18. All three Gospels have the pair in this connexion. Both parables set forth the truth that a new spirit requires a new form, and the second expresses it more strongly than the first.

a piece of new cloth] Better, *a patch of unbleached rag*, a patch torn from new undressed cloth. Lk. augments the folly by representing the patch as torn from a new garment.

else] Lit. 'But if a man acts not so,' *i.e.* if he does commit this folly. 'Else' expresses this; cf. Rev. ii. 5. In what follows, R.V. is better; 'that which should fill it up taketh from it, the new from the old, and a worse rent is made.' 'Rent' has no article.

22. This second parable (1) puts the lesson (that a new system needs a new form) more forcibly, and (2) carries it further. (1) The patch is only a piece of the new system, the new wine is the whole of it. In the one case the new piece is wasted and the old garment is made worse, but in the other case the new wine and the old skins perish. (2) Not only is the wrong method condemned, but the right method is pointed out. On the agreement of Mt. and Lk. here against Mk see Hawkins, *Hor. Syn.*[2] p. 210; Burkitt, *The Gospel History*,

23—28. *Plucking Corn on the Sabbath.*

23 And it came to pass, that he went through the corn
fields on the sabbath day; and his disciples began, as they
24 went, to pluck the ears of corn. And the Pharisees said
unto him, Behold, why do they on the sabbath day that
25 which is not lawful? And he said unto them, Have ye
never read what David did, when he had need, and was an

p. 42. 'New wine' means wine so recently made that fermentation might still continue. Wine-jars were sometimes burst owing to this cause. 'Old skins' would already be stretched to the uttermost and perhaps patched; cf. Josh. ix. 4, 5, 13; Ps. cxix. 83; Job xiii. 28. *New wine into fresh wine-skins* is the right method, expressed, according to the true text, with Mk's terse brevity. There is no 'must be put' in the best MSS., but it has been widely inserted.

We have now had four instances of Christ's parabolic teaching; Fishers of men, the Bridegroom, the Garment and the Patch, the Wine-skins and the Wine. The last two form a pair like the Mustard-seed and the Leaven, the Lost Sheep and the Lost Coin, the Unwise Builder and the Unwise King, &c.

23—28. Plucking Corn on the Sabbath.

Mt. xii. 1—8. Lk. v. 1—5.

Mt. places this incident much later, but Lk. agrees with Mk. The rare word translated 'corn fields' means 'sown lands,' but the context shows that they were corn fields.

23. *began, as they went, to pluck the ears of corn*] This is probably Mk's meaning, rather than 'began to make a road by plucking the ears of corn.' The Greek might mean the latter; but plucking ears would not make a path where there was none, and Jesus was walking in front. The plucking was regarded as harvesting, and harvesting might not be done on the Sabbath. Philo (*Vita Mo.* II. 4, M. 137) says that not a sprig might be cut, nor any kind of fruit gathered.

24. *Behold, why do they?*] They attack the Master through the disciples; He must be aware of what they are doing.

25. *Have ye never read?*] He answers, as in *v.* 19, one question by another. They had appealed to the traditional interpretation of Scripture; He appeals to Scripture itself. Cf. xii. 10, 26; Mt. xix. 4, xxi. 16, 42, xxii. 31. The aorist is used in all these places; therefore '*Did ye* never read?' The emphatic 'never' is a pointed rebuke. The Pharisees' error is a common one; when we appeal to Scripture, we often mean our inferences from Scripture. Christ might have shown them that their interpretation was wrong; the disciples were not harvesting on the Sabbath. But He takes higher ground; charity comes before ritual propriety. The reference is to 1 Sam. xxi. 1—6.

hungred, he, and they that were with him? how he went 26
into the house of God in the days of Abiathar the high
priest, and did eat the shewbread, which is not lawful to eat
but for the priests, and gave also to them which were with
him? And he said unto them, The sabbath was made for 27

26. *in the days of Abiathar the high priest*] Better, *when Abiathar was high priest* (R.V.). Mt. and Lk. omit this date, which is erroneous, for Ahimelech was the high-priest who gave the shewbread to David. Some authorities omit the date here. The error may be compared with that of Mt. xxiii., and in both cases we probably have a slip of the Evangelist, who inserted a note of his own into our Lord's words and made a mistake in what he inserted. No date is required. The attributing words from Malachi to Isaiah (i. 2) is a somewhat similar error. In both cases Mt. and Lk. omit what is erroneous.

the shewbread] Lit. *the loaves of the setting forth*, as in Exod. xl. 23; 1 Chron. ix. 32, xxiii. 29. See Deissmann, *Bible Studies*, p. 157. 'Shewbread' appears first in Coverdale (A.D. 1535), probably from Luther's *Schaubrote*. Twelve loaves were placed on 'the pure table' and renewed every Sabbath. Similar offerings of twelve or thirty-six loaves were made by other Semitic nations as food for their gods to eat. To the Jew the loaves signified the presence of God and His perpetual acceptance of worship. Lev. xxiv. 9 says that this bread is for Aaron and his sons, who are to eat it in a holy place, and yet, in a case of need, Ahimelech allowed an exception to be made. Bede thinks that allowing David and his followers to eat the priests' bread may point to the fact that 'all the sons of the Church are priests.'

to them which were with him] This is not stated in 1 Sam., but it may be inferred from his assuring Ahimelech that the wallets of his followers were Levitically clean. Thus David allowed his followers, as the Son of David allowed His followers, to do what usage forbade.

27. *And he said unto them*] This introductory formula may indicate that Mk is appending to the corn-plucking incident a principle on which Christ used to insist. The formula is superfluous if *vv.* 26, 27 were spoken as a continuous utterance.

The sabbath was made for man] Neither Mt. nor Lk. has any parallel to this. We owe the preservation of this wide-embracing principle to Mk, who may have seen its value for Gentile readers. Ezek. xx. 12 says 'I *gave* them *My* Sabbaths.' The Sabbath is a boon and not a burden, as the Rabbis sometimes saw; 'The Sabbath is handed over to you; not, ye are handed over to the Sabbath' (Edersheim, *Life and Times of the Messiah*, II. p. 58). Cf. 2 Macc. v. 19.

for man] Not merely for the Jew. A periodic day of rest is a boon for the whole human race. When the observance of Sunday was abolished by the French Revolutionists, it was found necessary to make every tenth day a holiday.

28 man, and not man for the sabbath. Therefore the Son of man is Lord also of the sabbath.

1—6. *A Withered Hand healed on the Sabbath.*

3 And he entered again into the synagogue; and there
2 was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath
3 day; that they might accuse him. And he saith unto the
4 man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath

28. *Therefore the Son of man*] The Sabbath has been given to mankind for their benefit; therefore the Representative of mankind may decide how the gift can best be used for their benefit, and it must not be used in such a way as to turn the blessing into a curse. Thus Christ not only takes the responsibility for His disciples' action, but claims it. It is impossible to decide whether 'also' (A.V.) or 'even' (R.V.) is right before 'of the Sabbath.'

III. 1—6. A Withered Hand healed on the Sabbath.

Mt. xii. 9—14. Lk. vi. 6—11.

1. *And he entered again into the synagogue*] There is no article; 'He went again to synagogue' is the meaning, as we say 'went to church.' Cf. Jn vi. 59, xviii. 20, where we have 'in synagogue' used in a similar way. 'Again' looks back to i. 21. Mt. says that it was the same Sabbath as ii. 23; He went from the corn fields to the synagogue. Lk. says that it was a different Sabbath, and Mk seems to agree with Lk. This is probably right; it would be after the synagogue service that He went to the fields. But the matter is of small importance.

which had a withered hand] Here A.V. ignores the article; see on ii. 16. *Which had his hand withered* (R.V.) is right. The passive participle shows that his hand had been paralysed by accident or illness.

2. *they watched him*] The verb and tense imply that they continued watching Him closely, not necessarily that they watched Him with a sinister purpose. That idea comes from the context.

that they might accuse him] To formalists a breach of external propriety is more shocking than a breach of principle. As in ii. 8, Jesus reads their thoughts.

3. *Stand forth*] More definitely, *Arise and come into the midst.* Christ shows them that He has no need of secret methods, and that they have no need to spy upon Him; whatever is done shall be manifest to all.

4. It might have been sufficient to say that the man's stretching out his hand was no violation of their rules about the Sabbath. But once

days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them 5 with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he

more Christ appeals to a broader principle (ii. 17, 27). To refuse to do good is to do evil (Jas. iv. 17), and, Sabbath or no Sabbath, it is wrong to do evil and right to do good.

to save life, or to kill] This second way of putting the alternative has two points. (1) The Rabbis themselves allowed people to attend to sufferers on the Sabbath when life was in danger; and life being in danger was interpreted liberally. (2) They were plotting to kill Jesus. Which did most honour to the Sabbath, His healing or their plotting? 'To save' includes restoring to health.

they held their peace] They cannot refute His arguments, but they will not yield. Mk alone mentions this persistent silence of the Pharisees. Here and in *v.* 5 we seem to have the vivid recollections of an eyewitness.

5. *looked round about on them*] Mk five times mentions the fact of Christ's 'looking round' on those who were near Him (here, iii. 34, v. 32, x. 23, xi. 11), and only once (ix. 8) does he record this of anyone else. There was some one who remembered this frequent looking round. Cf. x. 21, 27. In this case He may have looked round to see if anyone would answer His question; hence perhaps His anger when He found that no one had the honesty and moral courage to do so.

with anger, being grieved] Peculiar to Mk. He was 'not easily provoked,' and nowhere else is anger attributed to Jesus, though we have an approach to it x. 14. Rev. vi. 16, 17 is different. The anger accompanied the look, and the momentary glance of anger (aorist) is contrasted with their continued silence and His continued grief. Anger may be a duty (Eph. iv. 26), and we may reverently say that Christ's anger is never personal. His love is sometimes personal (x. 21; Jn xi. 5), but not His wrath. Mk's fondness for detail is here conspicuous; also his readiness to record the human emotions of the Messiah; cf. i. 41, 43, vii. 34, viii. 12, x. 14, 21.

the hardness of their hearts] A.V. and Vulg. fluctuate as to the rendering of this substantive and its cognate verb. Here A.V. has 'blindness' in the margin; Eph. iv. 18 and Rom. xi. 7, 25, A.V. has 'blindness' in the text and 'hardness' in the margin. R.V. has 'hardening' in all three places. In Mk vi. 52, viii. 17 both A.V. and R.V. have 'hardened.' In all these places both renderings are possible, but in some 'blindness' or 'blinded' seems to be preferable. Vulg. nearly everywhere prefers the idea of blindness. See on 2 Cor. iii. 14. Mt. omits the look, the anger, and the grief, probably as suggesting a low conception of Christ; cf. vi. 56, viii. 12.

he stretched it out] The man's obedience proved his faith, and the endeavour to obey won the power to obey.

stretched it out: and his hand was restored whole as the
6 other. And the Pharisees went forth, and straightway took
counsel with the Herodians against him, how they might
destroy him.

7—12. *Withdrawal to the Sea of Galilee.*

7 But Jesus withdrew himself with his disciples to the
sea: and a great multitude from Galilee followed him,
8 and from Judæa, and from Jerusalem, and from Idumæa,

was restored whole] The cure was immediate and complete.

6. *the Pharisees went forth*] The service would be over before the healing; Christ would not have interrupted it. They had expected that in healing He would do something which they could denounce as a violation of the Sabbath. But He had not even touched the man.

took counsel with the Herodians] The Herodians are mentioned only here and at the close of the Ministry (xii. 13=Mt. xxii. 16). They seem to have been a Government party rather than a religious one, and they would be opposed to anything that looked like revolutionary doctrine. Mk may mean that it was the Pharisees who originated and gave forth the idea, and that it was the beginning of a series of plots, for he uses the imperfect. We have here reached the parting of the ways and the beginning of the end. 'The final rupture of Jesus with the religious authorities in Galilee arose out of the healing of the man with the withered hand in the synagogue on the Sabbath' (Burkitt).

7—12. WITHDRAWAL TO THE SEA OF GALILEE.

Mt. xii. 15—21. Lk. vi. 17—19.

The three accounts are here very independent and there is not much similarity of wording. The context shows that Mt. xii. 15 f., and not Mt. iv. 24, 25, is the parallel to this section. Mt. states, what we might infer from Mk, that Jesus retired to the Lake because of the plots against His life. Arrest or assassination would be more easy in a town; by the Lake there were boats in which He could escape. Euthymius remarks that these precautions were right, because He still had much teaching and healing to do. Where ordinary means were sufficient, supernatural power was not used.

7, 8. The punctuation is doubtful. That of A.V. is tenable; but that of R.V. is better. Put a colon at 'followed,' and take all that comes after that with 'came' at the end of *v.* 8. Only the Galilaeans *followed* Him to the Lake; they had seen His mighty works. The others came to Him afterwards; they had heard of the things which He did.

The persecution which followed the martyrdom of Stephen caused a great extension of the Gospel (Acts viii. 1, 4). This conspiracy against

and *from* beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he spake to his disciples, that a 9
small ship should wait on him because of the multitude, lest they should throng him. For he had healed many; inso- 10
much that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, 11
fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not 12
make him known.

13—19. *The Appointment of the Twelve.*

And he goeth up into a mountain, and calleth unto 13

Christ had a similar effect; it drove Him to become a roving Teacher.

9. *that a small ship should wait on him*] Better, *a little boat*; it would be a rowing boat, to be ready at any moment to take Him in, in case the pressure of the immense multitude should become dangerous. Mt. again omits the impeding crowd; see on ii. 2, vi. 31.

10. Very graphic. He healed many by word or touch, so that those near Him were falling upon Him, while those at a distance were frantic to get near Him. Like the woman with the issue (v. 25), they believed that their laying hold of Him would be as efficacious as His laying His hands on them.

plagues] Lit. 'scourges' (v. 29; Lk. vii. 21). The word signifies distressing maladies which are regarded as Divine chastisements. In O.T. it is not used specially of disease.

11. As often, the unclean spirits and those whom they obsess are spoken of interchangeably. It was the demoniacs who *fell down before Him, whensoever they beheld Him*; it was the demons who recognized Him as the Son of God. 'The earliest confession of the Sonship seems to have come from evil spirits, who knew Jesus better than He was known by His own disciples' (Swete). See on v. 38.

12. *straitly charged them*] Or, *charged them much.* The spirits were so rebellious, that it was necessary to be urgent.

13—19. The Appointment of the Twelve.

Mt. x. 1—4. Lk. vi. 12—16.

13. *he goeth up into a mountain*] As at *v.* 1, Mk indicates no interval of time, and, as at i. 35, the place is not very definite, but the hill-country round the Lake is meant. A.V. again ignores the article; it should be '*the* mountain.' We have the same error vi. 46. Lk. tells

14 him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that
15 he might send them forth to preach, and to have power

us that Christ went up to pray and continued all night in prayer. The momentous crisis of choosing His Apostles is at hand, and this vigil is the preparation for it—'the first Ember night' (Swete).

calleth unto him whom he would] Better, *whom He Himself would*; the pronoun is emphatic. The crowd of listeners are sifted according to His will, not theirs. It is the first act towards organizing the Church which is to convert the world, and it was not until His vigil was over that He gave these invitations.

and they came unto him] The compound verb implies that they left something in order to come; 'they came *away* unto Him.' These are not casual listeners or spectators, but attached disciples, and out of their number He selects the Twelve.

14. *he ordained twelve*] 'Ordained' is too definite, as implying an act of consecration; therefore 'He *appointed* twelve' (Acts ii. 36; Heb. iii. 2; Rev. v. 10). That 'the Twelve' quickly became an official designation, is clear from all the Gospels. Mk mentions 'the Twelve' nine times, Mt. and Jn each four times, Lk. six times. Mt. alone speaks of 'the twelve *disciples*' (x. 1, xi. 1, xx. 17, xxvi. 20). Still earlier, St Paul uses 'the Twelve' of the Apostolic body even when not all the twelve were present (1 Cor. xv. 5). Their correspondence with the Twelve Tribes is soon noticed (Mt. xix. 28; Lk. xxii. 30; Rev. xxi. 14; Ep. of Barnabas viii. 3); they are the twelve Patriarchs of the new Israel.

The two best uncial MSS. supported by two other good uncials and one important version (ℵBC*Δ, Memph.) here add 'whom also He named Apostles,' and it is difficult to decide whether the words are original, or a very early interpolation from Lk. vi. 13. In any case we need not suppose that Christ named them 'Apostles' at the time when He appointed them. But it is clear that the title which implies a special mission was given them by Him who sent them out to do His work. See Hastings' *D.C.G.* art. 'Apostles'; Lightfoot, *Galatians*, pp. 92—101.

Two separate purposes of the appointment, one relating to the present and one to the future, are clearly defined; (1) they are to remain with Him to be trained, and (2) He is to send them out to proclaim the good tidings and to have authority to cast out demons. This is exactly His own work as defined, i. 39. But everything is kept in His own hands; they originate nothing, and they have nothing but what He bestows. He selects the larger circle of disciples; out of these He selects the Twelve; He trains them; He sends them out to do work chosen by Himself; and their power over evil spirits is conferred by Him. Bede remarks that He who had forbidden unclean spirits to proclaim Him, now sends men of pure minds to proclaim the Gospel.

to heal sicknesses, and to cast out devils: and Simon he sur- 16
named Peter; and James the *son* of Zebedee, and John the 17
brother of James; and he surnamed them Boanerges, which

15. *to heal sicknesses*] These words are an interpolation; we should read *to have authority to cast out demons.*

16. Here again, in accordance with similar authority (ℵBC*ΔΦ, Aeth. codd.) we ought probably to make an addition to the Received Text; *and He appointed the Twelve.* The words would be likely to be omitted as a superfluous repetition.

Simon he surnamed Peter] Not necessarily there and then; Mk means that the Simon whom He surnamed Peter was the Simon whom He made an Apostle. The Aramaic equivalent of the Greek 'Peter' is 'Kephas,' which occurs Jn i. 43 and four times each in 1 Cor. and Gal. 'Peter' means 'a rock,' or more often 'a stone,' and it is uncertain whether the name was given to Simon in reference to the character which he already possessed (which is hardly in harmony with facts), or to the character which he was to acquire, or to the office which was conferred upon him, or to the fact that he was the first stone in laying the foundation of the Church (Mt. xvi. 18). Outside the four lists of the Apostles, Peter is mentioned, by one name or another, 182 times in N.T.

17. It is often observed that in all four lists (Mk, Mt., Lk. and Acts) the Twelve are arranged in three quaternions, with Peter head of the first, Philip of the second, and James of Alphaeus of the third. The other three names in each quaternion vary in order, but in Mk, Mt., and Lk. Judas is always last, and in Acts his place is vacant. Mk's list is arranged thus:

Simon (Peter)	Philip	James of Alphaeus
James	Bartholomew	Thaddaeus
John	Matthew	Simon the Zealot
Andrew	Thomas	Judas Iscariot.

The sons of Zebedee are placed between the other two brothers, either because they, like Simon, received a special name from Christ, or because, with him, they form a chosen Three on various occasions (v. 37, ix. 2, xiv. 33). If James and John were first cousins of the Lord, their mother Salome being sister of His Mother (Jn xix. 25), this might be another reason for placing them next to the first Apostle. Here and v. 37, and nowhere else in N.T., John is designated 'the brother of James' (cf. i. 19), while in Acts xii. 2 we have 'James the brother of John.' Here it is necessary to distinguish John the Apostle from John the Baptist, and *perhaps* from 'John whose surname was Mark.' It is possible that Mk is making clear that John Mark the Evangelist was not an Apostle. In Acts it is necessary to distinguish James the Apostle from James the brother of the Lord.

Boanerges] The name is a puzzle, both as regards the spelling and the interpretation. It is possible that in the oral tradition sounds became confused, and perhaps two names have been fused into one. No satisfactory solution of the difficulty has been found; and it is

18 is, The sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of

remarkable that again in v. 41 and xv. 34 Mk's interpretation of Aramaic causes perplexity. And Luther adds to our puzzles. Whence did he get *Bnehargem* in this passage, and *asabthani* in xv. 34?

The fiery temper of the two brothers appears, ix. 38 and Lk. ix. 54, and this temper may have caused James to have been soon put to death (Acts xii. 2). If, in the first instance, only John was called a 'son of thunder,' the Fathers who point to the heavenly resonance of the Johannine writings may be near to the truth. Some apply the name to Peter as well as to James and John. Outside the four lists, John is mentioned 50 times in N.T., and James 21 times.

18. *Andrew*] Cf. i. 16, 29, xiii. 3. Almost all that we know of him comes from Jn (i. 40, 44, vi. 8, xii. 22). Outside the lists, he is mentioned 9 times.

Philip] All that we know of him comes from Jn (i. 44—49, vi. 5—7, xii. 21, 22, xiv. 8, 9). Both Andrew and Philip are purely Greek names. Both these Apostles came from Bethsaida and there may have been other connexions between them. In Acts i. 13 the two names come together, as here. Outside the lists, Philip is mentioned 12 times.

Bartholomew] 'Son of Talmai,' or (as some think) 'son of Ptolemäus.' This patronymic is in all the lists, and the Synoptists place him next to Philip. He is commonly identified with Nathanael, who was brought by Philip to Christ (Jn i. 46; see note there and on Jn xxi. 2). This ancient identification, though probable, cannot be regarded as certain.

Matthew, and Thomas] In all three Gospels these two names come together, but Mt. puts Thomas before Matthew, and adds 'the toll-collector' to the latter, an addition found in no other list. This points to the influence of Matthew on the First Gospel, and to a wish to make it clear that Matthew the Apostle and Levi the toll-collector are the same person. See on ii. 14. Thomas is a transliteration, and Didymus is a translation, of the Hebrew for 'twin.' Tradition says that his original name was Judas, and in that case it would be almost necessary to give him another name, as there were two other Apostles named Judas. What we know of Thomas is told us by Jn (xi. 16, xiv. 5, xx. 24—29, xxi. 2).

James the son *of Alphæus*] 'Son' is not in the Greek, but is no doubt to be understood. The father's name is added to distinguish this James from the son of Zebedee. This Alphaeus is not the father of Levi (ii. 14), nor is this James the brother of the Lord (vi. 3), who was the first overseer of the Church of Jerusalem (Acts xii. 17, xv. 13; Gal. i. 19, ii. 9, 12). The brethren of the Lord did not believe on Him at the time when He appointed the Twelve (Jn vii. 5). But James the son of Alphaeus may be identical with James the Little (xv. 40; Mt. xxvii. 56; Jn xix. 25), for Alphaeus may *perhaps* = Clopas.

Alphæus, and Thaddæus, and Simon the Canaanite, and 19
Judas Iscariot, which also betrayed him.

19—30. *By whose Power are Demons cast out?*

And they went into an house. And the multitude cometh 20

Thaddæus] This is the only name about which there is serious difference in the lists. Mk and Mt. have 'Thaddaeus,' with 'Lebbaeus' as an alternative reading, while Lk. and Acts have 'Judas the son of James.' Here and in Mt. the alternative 'Lebbaeus' (D and the Old Latin) is perhaps due to a wish to identify him with Levi.

Canaanite] Neither this nor Canite (man of Cana) is right. The Greek adjective represents the Aramaic *Kanan* = 'Zealot' (R.V. marg.), as Lk. renders it. Lightfoot, *On Revision*[2], pp. 154 f. It is not likely that Simon ever belonged to the fanatical extremists from whom sprang the *Sicarii*. He may have been, like St Paul, first an enthusiast for the Law and then for Christ.

19. *Iscariot*] The epithet probably means 'man of Kerioth,' but the site of Kerioth is uncertain. Both he and his father are called 'Iscariot' (Jn vi. 71, xiii. 26), which is in favour of its having a local meaning. He seems to have been the only Apostle who was not a Galilaean, and this may have caused estrangement between him and the rest.

which also betrayed him] The force of the 'also' is 'who was *identical with* the one who betrayed Him.' Nowhere in Scripture is Judas called 'the traitor,' although R.V. represents Lk. as doing so. What Lk. says is 'who *became a* traitor' or 'who *turned* traitor.' Excepting Peter, James, and John, Judas Iscariot is mentioned more often in Scripture than any Apostle. Of most of the remaining eight we know nothing, and of none of them do we know much. Traditions as to their subsequent labours are of little value. With the first Christians it was the Gospel, rather than those who preached it, that was of supreme importance; and the Apostles themselves took no pains to have their individual labours remembered. So long as people believed, it did not matter 'whether it were I or they' who preached it.

Mk places a considerable interval between the appointment of the Twelve and the sending them out as missionaries (vi. 7). Mt. with much less probability has no interval.

19—30. BY WHOSE POWER ARE DEMONS CAST OUT?

Mt. xii. 22—32. Lk. xi. 14—23, xii. 10.

The arrangement of the verses and the punctuation in A.V. are unfortunate. There should be a full stop after 'betrayed Him,' and what follows should be the beginning of a new paragraph, as in R.V.

And they went into an house] The true text gives *And He cometh*

together again, so that they could not so much as eat bread.
21 And when his friends heard *of it*, they went out to lay hold
22 on him: for they said, He is beside himself. And the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out

into an house. This is to remind us that the shore and the mountain (*vv.* 7, 13) are left, and to prepare us for the incident with His Mother and His brethren, which took place when He was in a house. Between the descent from the mountain and this incident Lk. places the Sermon 'on a level place,' which Mk does not seem to have known. If Mk was acquainted with 'Q,' the acquaintance would seem to have been slight.

20. *the multitude cometh together again*] As in *vv.* 7, 8. The crowd, with the freedom of Orientals, came in and filled the house (Trench, *Parables*, p. 302 n.; Tristram, *Eastern Customs in Bible Lands*, p. 36). These verses (20, 21) are preparatory to 31—35. There is no exclusive privilege either of birth or office with regard to intimate relationship with Christ.

they could not so much as eat bread] This was no solitary instance of the difficulty; we see from ii. 2 and vi. 31 that the pressure of the multitudes was a grave inconvenience. It hindered the training of the Twelve. As usual, it is omitted by Mt.

21. *his friends*] The Greek expression is very vague, and might include relations, acquaintances, domestics, and all who had any special interest in Him. In papyri the expression often means 'his agents' or 'his representatives,' but also 'his family.' Coverdale has 'they that were aboute him.' Cf. Susann. 33; 1 Macc. xiii. 52.

for they said] It was His *friends* who said this, as their reason for wishing to get possession of His person and prevent Him from public work which produced such excitement. They perhaps regarded His open defiance of the Scribes and Pharisees as fanatical folly, and they may have heard that His life was threatened.

He is beside himself] This meaning fits the context and may be right, as in 2 Cor. v. 13. But elsewhere in N.T. it expresses amazement rather than madness; ii. 12, v. 42, vi. 51; Mt. xii. 23; and often in Lk. and Acts.

22. *the Scribes which came down from Jerusalem*] The hostile criticism seems to have emanated from Jerusalem, and emissaries from Jerusalem appear as His deadliest foes (vii. 1), a presentiment, as Bede remarks, of the fact that it was the inhabitants of Jerusalem who were to put Him to death. Mt. and Lk. tell us that it was the healing of a deaf and dumb demoniac that gave His critics an opening on this occasion. Some suggested that such a Healer must be the Messiah, whereupon His enemies gave this explanation.

He hath Beelzebub] Like Boanerges, Beelzebub is an unsolved problem as regards spelling and interpretation. The termination -bub

devils. And he called them unto him, and said unto them 23
in parables, How can Satan cast out Satan? And if a king- 24
dom be divided against itself, that kingdom cannot stand.
And if a house be divided against itself, that house cannot 25
stand. And if Satan rise up against himself, and be divided, 26

has prevailed through the influence of the Vulgate, but no Greek MS. has it, and the central *l* is also doubtful. 'Lord of dung' is one of the conjectures; all that is certain is that it is a term of abomination.

by the prince of the devils] 'In the power of the prince of the demons.' It is not known whether the Jews regarded Beelzebub as the same as Satan or as an inferior evil spirit.

This monstrous charge is recorded by all three Evangelists here. Mt. has it also at an earlier stage, x. 24. Jn has it vii. 20, viii. 45, 52. No doubt it was made more than once. It has an important bearing on Christ's 'mighty works.' There must have been some very marvellous works, notorious at the time, or the Pharisees would not have propounded so desperate an explanation. A little later His miracles were discounted by the suggestion that He had learned magic in Egypt.

23. *he called them unto him*] This shows that they had made this charge behind His back, when they were too far off from Him for Him to hear. As in ii. 8 and iii. 4, He knew their thoughts and surprised them with His unanswerable question. As in ii. 8, 17, 19, 25, iii. 4, He meets their indirect and underhand methods directly and openly.

in parables] The original meaning of 'comparison' occurs in iv. 30 and is not absent here. To say that by evil spiritual power He casts out evil spirits is to say that Satan casts out himself, which is like saying that a kingdom or a house is divided against itself. But here the O.T. meaning of parable may be uppermost, a 'trite or terse saying,' or a 'symbolical saying.'

How can...?] This question elsewhere implies that the thing is physically impossible (Mt. xii. 29; Jn vi. 52), or morally impossible (Mt. xii. 34), or that no one would have the face to do it (Lk. vi. 42). Here it means that it is not only morally impossible, but unthinkable, for it involves a contradiction. The Satanic corporation cannot violate the conditions of its existence. We have here one of the many occasions of which it is recorded that Christ spoke of the great power of evil as a personal agent; iv. 15; Lk. x. 18, xiii. 16, xxii. 31; Mt. xxv. 41; Jn viii. 44. See on i. 13, the authority for which narrative must have been Christ Himself. It is difficult to believe that Christ was ignorant on this momentous point, or that, if He knew it to be a superstition, He yet encouraged men to believe it.

24. *divided against itself*] Lit. 'in relation to itself.' Unity is strength; it is not only good and joyful (Ps. cxxxiii. 1), it is indispensable to success (Rev. xvii. 17).

25. *house*] Rather, *household.* These simple, but cogent, illustrations would cause these Sayings to be readily remembered.

26. *if Satan rise up*] Better, if Satan *hath risen up* (R.V.). There

27 he cannot stand, but hath an end. No man can enter into
a strong man's house, and spoil his goods, except he will
first bind the strong man; and then he will spoil his house.
28 Verily I say unto you, All sins shall be forgiven unto the
sons of men, and blasphemies wherewith soever they shall
29 blaspheme: but he that shall blaspheme against the Holy

is a change of construction here in all three Gospels, which represents the monstrous supposition of the Scribes as a fact. 'If, as you say, Satan has really risen up against himself and is divided, it is now impossible for him to stand; he is at an end.'

27. *No man can enter*] This is a fourth 'parable,' but it is not parallel to the preceding three. It shows that, so far from being Satan's agent, He is an enemy who is conquering him by driving out his agents. This picture comes from Is. xlix. 25, where Jehovah says 'Even the captives of the strong one shall be taken away,' because the stronger than he has come, a saying which may have been a proverb. The world is Satan's home and he and his demons are the household. Cf. Eph. vi. 12. Christ entered it at the Incarnation.

and then he will spoil] Again we have a somewhat superfluous statement. The Stronger deprives the strong one of his ill-gotten possessions. This may refer to the driving out of Satan's agents from their usurped habitations. Cf. Jn x. 27.

28. *Verily I say unto you*] This solemn formula, introducing a statement of special import, occurs 13 times in Mk, 30 in Mt., and 6 in Lk. Christ does not quote Moses; nor does He say 'Thus saith the Lord'; He speaks on His own authority, 'Verily I say to you.' Cf. the O.T. formula, 'As I live, saith the Lord.' In O.T., as in our prayers, 'Amen' confirms what precedes (1 Kings i. 36; Jer. xi. 5, xxviii. 6); but in the Gospels 'Amen' or 'verily' confirms what is coming. This use of 'Amen' is unfamiliar to the whole range of Jewish literature. Jesus seems to have given the word a new meaning as a form of asseveration in place of the oath which He forbade. See Dalman, *Words*, p. 226.

unto the sons of men] This plural is found only here and Eph. iii. 28 in N.T.; in O.T. it is freq.

29. *against the Holy Ghost*] More fully, *against the Spirit, the Holy Spirit*. Cf. iv. 8. In this case the authority of the Son of Man to forgive sins (ii. 10) cannot be exercised, because there is no repentance. Jesus has repeatedly freed men from the obsession of spirits whom the Scribes themselves recognized as the agents of Satan. Such acts *could* not be evil; they were acts of the Spirit, the Holy Spirit of God. Yet, in order to destroy the influence of One whose teaching often condemned their traditions, the Scribes had declared these acts of the Holy Spirit to be acts of the prince of the demons. Such monstrous perversity was evidence of a spiritual condition which was becoming hopeless—a condition of constant and deliberate preference of darkness

Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit. 30

31—35. *Who are Christ's true Relations?*

There came then his brethren and his mother, and, stand- 31

to light. The blasphemy against the Holy Spirit did not consist in *saying* 'He has Beelzebub,' or 'He casts out demons by the help of Satan'; no single utterance could be said to be unpardonable. It was the state of heart which produced these utterances that was so perilous; and that state was known to Him who pronounced this stern warning. We have not got our Lord's exact words (Dalman, *Words*, p. 147). The report of them which has come down to us in three different forms does not require us to believe that these Scribes were already guilty of unpardonable wickedness. Repentance is not said to be impossible for them; but so long as they maintained that manifestations of Divine beneficence were Satanic, their recovery was impossible.

No hint is given as to whether repentance and forgiveness are possible in the next world. The only safe course is to repent here and now.

is in danger of eternal damnation] Even if we adopt the erroneous reading followed by A.V., this translation of it is incorrect; the words mean *is liable to eternal judgment*. The word rendered 'damnation' is the one used in the phrase 'the Day of judgment.' Cf. Mt. v. 21, 22. A similar error is made in A.V. 1 Cor. xi. 29. The context in these cases may show that the judgment is one of condemnation, but that does not justify such a rendering as 'damnation.'

But the word rendered 'damnation' is one which Mk nowhere uses, and it is not the true reading here. The true reading gives us *is responsible for an eternal sin*, which is equivalent to *is guilty of an eternal sin* (R.V.). That means that he 'lies under the consequences of an act of sin which belongs to the sphere of the world to come' (Swete). On the difficult subject of the unpardonable sin see on 1 Jn v. 16; Westcott, *Historic Faith*, pp. 150 f.; Agar Beet, *The Last Things*, pp. 246 f.; *D.C.G.* art. 'Blasphemy.'

30. *because they said*] This verse is the Evangelist's own explanation of Christ's stern utterance; it is no part of His utterance, and it is omitted by Mt. and Lk. It was because the Scribes gave such a wicked interpretation of Christ's beneficent deeds that He gave this solemn warning. They had blasphemed the Son of Man, and were in danger of blaspheming the Holy Spirit, for their theory made any proof of Christ's Divine Sonship impossible.

31—35. WHO ARE CHRIST'S TRUE RELATIONS?

Mt. xii. 46—50. Lk. viii. 19—21.

31. *There came then his brethren and his mother*] The better text gives *And there come his mother and his brethren*. Both she and they

32 ing without, sent unto him, calling him. And the multitude
sat about him, and they said unto him, Behold, thy mother
33 and thy brethren without seek for thee. And he answered
34 them, saying, Who is my mother, or my brethren? And he
looked round about on them which sat about him, and said,
35 Behold my mother and my brethren! For whosoever shall

are mentioned by name vi. 3, where sisters also are mentioned. But Mk tells us no more about her, and he nowhere speaks of Joseph, who was probably dead before this Gospel opens. We cannot be sure that the relations who now arrive are the same as 'His friends' who went out (*v.* 21) to take Him away from His public work. It may be that His Mother and His brethren have come to warn Him of the attempt that will be made to interfere with His freedom of action. In any case He does remain unmolested. Whatever may have been the intentions of His Mother and brethren, they are unable to reach Him, because He is in a house blocked with people, and they are obliged to send a message to ask Him to come out to them. Cf. ii. 4.

32. *the multitude sat about him*] Better, *a multitude was sitting about him* (R.V.). The error of inserting the definite article, when it is not in the Greek, is less common in A.V. than that of ignoring it, when it is there. See on ii. 16. The people would be sitting on the ground, the most intimate disciples nearest to Him.

33. *answered them*] 'Them' means those who passed on the message to Him. He is not repudiating His Mother, still less rebuking her before the crowd. Although Jn ii. 12 probably does not mean 'What does that matter to either of us?', but amounts to a rebuke (see note *ad loc.*), yet it was spoken to her privately. But He never neglected an opportunity of doing good, and this interruption gave Him an opportunity of teaching an important lesson. It is not blood-relationship to the Son of Man that counts, but loyal obedience to the will of God. Those who have that are bound to Him by closer ties than the ties of family; for the former are spiritual, while the latter are carnal. He is not slighting the latter, but intimating that they do not come first and that they do not last for ever: indeed in this life they may have to be severed (Mt. x. 37; Lk. xiv. 20). That much is clear; He is teaching His audience that they can be as strongly united to Him as His nearest relations are. It is not likely that He was discouraging by anticipation undue devotion to His Mother. He had left her in order to fulfil the mission of His Father, and apparently she wanted Him to abandon the mission and to come back to her. But we are not sure that this was her object.

34. *he looked round about*] See on *v.* 5.

35. *For whosoever shall do*] The 'for' is probably an interpolation. Copyists were much given to inserting particles in order to avoid abruptness. But abruptness is just what Mk gives us in his record of Christ's utterances.

do the will of God, the same is my brother, and my sister, and mother.

I—12. *Teaching by Parables; the Sower.*

And he began again to teach by the sea side: and 4
there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. And he taught them 2

the will of God] The expression occurs nowhere else in Mk.

and sister] This is added because women were present, not because His sisters were outside. He does not say 'and father,' for in spiritual relationship that position could not be approached by human beings; cf. Mt. xii. 50.

On the insoluble problem of 'the Brethren of the Lord' two theories are worthy of consideration; (1) that they were the sons of Joseph and Mary, born after the virgin-birth of Christ; (2) that they were the children of Joseph by a former wife, of whom there is no mention in Scripture or in tradition. Any theory which makes Apostles to be brethren of the Lord is excluded by Jn vii. 5. Nothing in Scripture forbids us to adopt (1), which is in harmony with Mt. i. 25 and with the fact that the brethren here accompany Mary. See J. B. Mayor, *Ep. of S. James*, pp. v—xxxvi, and his thorough reinvestigation of the subject, *Expositor*, July and August 1908; Lightfoot, *Galatians*, pp. 253—291; *D.C.G.* artt. 'Brethren of the Lord' and 'Mary the Virgin.'

IV. 1—12. Teaching by Parables; the Sower.

1. *And he began again to teach*] 'Again' looks back to iii. 7, but there is no hint as to the amount of interval between iii. 35 and iv. 1. Tradition did not often preserve exact chronology, and the Evangelists do not seem to care much about it. The lessons are the same in whatever order the incidents are placed.

he entered into a ship] Rather, *into a boat*, possibly the same boat as that which had waited upon Him before (iii. 9). Some MSS. have '*the* boat,' which suggests that it was the same. Lk. says that the parable of the Sower was delivered as Christ was going about among the towns and villages of Galilee.

by the sea] Rather, *facing the sea*. He sat in the boat, throwing His net to catch all who were within hearing. The audience lined the shore, facing the Lake.

2. *taught them many things by parables*] Better, *taught them much* (=often) *in parables*, which is almost equivalent to 'in many parables.' Parables appear to have become more freq. as Christ's audiences became larger and more mixed in character. Of these many parables Mk gives us only four, of which only one, the Seed growing secretly (*vv.* 26—29) is peculiar to this Gospel. Parables instructed real disciples, without

3 many things by parables, and said unto them in his doctrine,
4 Hearken; Behold, there went out a sower to sow: and it
came to pass, as he sowed, some fell by the way side, and
5 the fowls of the air came and devoured it up. And some
fell on stony ground, where it had not much earth; and im-
mediately it sprang up, because it had no depth of earth:
6 but when the sun was up, it was scorched; and because it
7 had no root, it withered away. And some fell among thorns,
and the thorns grew up, and choked it, and it yielded no

harming the careless, and without giving openings to hostile criticism. See Hastings' *D.B.* art. 'Parable.'

in his doctrine] Rather, *in the course of his teaching*; here and xii. 38 only; 2 Jn 9 is different. The three parables which follow 'are extraordinarily appropriate in the setting given them by St Mark. The seed had been sown, the first harvest of disciples had just been reaped, although much of what had been said had fallen on deaf or forgetful ears.' Burkitt, *The Gospel History and its Transmission*, p. 83.

3. *Hearken*] Better, *Hear ye*. This translation preserves the resemblance to Deut. vi. 4 (quoted Mk xii. 29), and also shows the connexion between the opening note and the concluding one, 'Let him hear' (*v.* 9). This preparatory 'Hear ye' is preserved by Mk alone. The people on the beach were talking to one another and it was necessary to call their attention. Cf. Prov. iv. 1, v. 1, xxii. 17; Ecclus. iii. 1; &c.

a sower] Rather, *the sower*, the representative of his class. The article is in all three Gospels, and in all three places is ignored in A.V. See on ii. 16. Moreover, A.V. varies the order of the opening words, although the Greek order is the same in all three Gospels.

4. *some fell by the way side*] Mk has an important feature, which is not found in Mt. or Lk., and which cannot be reproduced in English. 'Some' in the case of the three failures is singular; 'other' of the one success is plural, indicating that what fell on the good ground was more abundant than what did not do so. Mt. has the plural through-out and Lk. has the singular throughout, and thus this remarkable distinction is lost.

5. *on stony ground*] Rather, *on rocky ground* (R.V.). The ground was not full of stones, but had rock close to the surface, and this thin soil caused rapid germination and rapid withering, as in the case of Jonah's 'gourd.' Such soil is common in Galilee (Stanley, *Sinai and Palestine*, pp. 425, 432). Cf. Jas i. 11.

7. *thorns grew up, and choked it*] When the seed was sown the thorns were scarcely above the surface; but they had the start and were more vigorous, and they 'strangled' (Wiclif) the good seed. It is hardly necessary to add that 'it yielded no fruit,' and both Mt.

fruit. And other fell on good ground, and did yield fruit 8
that sprang up and increased; and brought forth, some
thirty, and some sixty, and some an hundred. And he said 9
unto them, He that hath ears to hear, let him hear. And 10
when he was alone, they that were about him with the twelve
asked of him the parable. And he said unto them, Unto 11
you it is given to know the mystery of the kingdom of God:

and Lk. omit this superfluous fulness, which is so characteristic of Mk.

8. *on good ground*] More fully, *on the ground, the good ground.* Cf. iii. 29. All three Gospels have this fulness of expression here, but Lk. has a stronger word for 'good' than Mk and Mt., a word which Mk uses rarely and then only of persons (x. 17, 18). It intimates that the ground was not only good to contemplate but good in its results.

did yield fruit that sprang up and increased] A.V. here follows a false reading and a mistaken construction; fruit does not spring up. Read, *yielded fruit, growing up and increasing*; it is the seed which grows up and increases. The difference between 'some thirty,' &c. (A.V.) and 'thirtyfold,' &c. (R.V.) depends upon differences of reading, and the evidence is so tangled that certainty is unattainable. The meaning is the same in any case; after three groups of failures we have three groups of successes. A hundredfold is not an imaginary increase; cf. Gen. xxxvi. 2. Herodotus (I. 193) tells of three-hundredfold.

9. *He that hath ears to hear*] Cf. *v.* 23; Lk. xiv. 35; Mt. xi. 15, xiii. 43. Deut. xxix. 4 may be the basis of the appeal. In Rev. ii. 7, 11, 17, 29, iii. 6, 13, 22, we have the singular, and there, as in the Gospels, the appeal is made by Christ. Rev. xiii. 9 is an exception.

10. *when he was alone*] Here, as in Lk. ix. 18, there is an apparent inconsistency; in both places Christ is said to be alone, and yet to have His disciples with Him. 'Alone' means 'apart from the multitude,' and here the meaning is *when they came to be by themselves*, after other parables had been spoken. 'The parable' is a false reading, substituted for 'the parables,' because only one parable has been recorded.

11. Christ's reply, as often, goes deeper than the question put to Him. The Twelve want explanations of the parables which they have just heard; He explains the purpose of His parabolic teaching.

the mystery] This is the emphatic word, and it occurs in the singular nowhere else in the Gospels. Christ Himself, the revelation of the Father, had been given to the disciples. He, as the embodiment of the Gospel, was 'the Mystery,' of the import of which they as yet knew very little. He was the embodiment of

but unto them that are without, all *these* things are done
12 in parables: that seeing they may see, and not perceive;
and hearing they may hear, and not understand; lest at
any time they should be converted, and *their* sins should
be forgiven them.

the Good Tidings that the Kingdom of Heaven had been sown here and would produce a glorious harvest hereafter.

them that are without] 'The multitude of followers who were outside the circle of disciples.' The meaning of such a phrase, like our 'outsiders,' must depend upon the context. To Jews it means 'non-Jews,' to Christians, 'non-Christians,' to the initiated, 'the uninitiated.' It is not found elsewhere in the Gospels. Cf. 1 Cor. v. 12, 13; Col. iv. 5; 1 Thess. iv. 12; 1 Tim. iii. 7.

all these *things*] Neither this nor 'all things' (R.V.) is quite accurate; better, *the whole*, the whole contents of 'the Mystery of the Kingdom.' Nor is 'are done' (A.V., R.V.) quite accurate; better, *proves to be*, because of the hardness of their hearts. It was given as illumination and instruction; but in their case it becomes a riddle. Cf. Lk. x. 36, xi. 26 in A.V. and R.V.

12. *that seeing they may see*] An adaptation of the Septuagint of Is. vi. 9, 10, but in that place there is no 'that.' The quotation intimates that parables may serve as a judgment on those who have rejected Christ's teaching. They have shut their eyes so persistently to the truth that now they are unable to see it, and this is in accordance with God's purpose. 'He that hath not, from him shall be taken away even that which he hath.' But this judgment is a merciful one. The parable which the cold-hearted multitudes hear without understanding they remember, because of its penetrating and impressive form; and when their hearts become ready to receive its meaning, the meaning will become clear to them. Meanwhile they are saved from the guilt of rejecting plain truth. See below on *v.* 22. Failure to recognize this point has caused some to say that it is incredible that Jesus can have given this explanation of the *purpose* of parabolic teaching, and the difficulty is perhaps the reason why Mt. has 'because' instead of 'that.'

lest at any time they should be converted] It is possible that here tradition has carried the quotation from Is. vi. 10 further than Christ did, or has confused His use of it. Lk. does not carry the quotation beyond 'understand,' and Mt. preserves 'and I shall heal them.' Their not being converted and forgiven was the just consequence of their own obstinacy; in that sense, and in that only, was it part of the Divine purpose. See on Mt. xiii. 13.

13—20. INTERPRETATION OF THE PARABLE OF THE SOWER.

The introductory formula, 'And He *said* unto them,' breaks the

13—20. *Interpretation of the Parable of the Sower.*

And he said unto them, Know ye not this parable? And 13
how then will ye know all parables? The Sower soweth 14
the word. And these are they by the way side, where the 15

connexion with *vv.* 10—12 and marks the beginning of another section. The verse is peculiar to Mk.

Know ye not... ?] All English versions follow Beza in making this sentence a question; but Luther, and apparently the Vulgate also, make it categorical, *Ye know not*, which is probably right. In Lk. xx. 44 and Jn xii. 34, 'and how' is preceded by a statement. But, whether interrogative or categorical, the utterance is expressive of surprise and disappointment. See on vi. 6. The view that parables were a common method of instruction among the Jews does not seem to be well founded. In O.T. there are few, and to Christ's hearers they appear to have been a novelty.

And how then will ye know] We do not need both 'And' and 'then'; omit 'And'; but we do need either 'the' or 'My' before 'parables'; as in ii. 16, and often, the Greek article is here ignored. Translate, *How then shall ye come to know all My parables?* Cf. xiii. 23; Lk. vii. 5. The question implies a rebuke to the disciples as well as surprise on the part of Christ, and Mt., who does not like either, omits the question, as also does Lk., who often spares the Twelve. See on *v.* 38.

14. *The Sower*] He is not explained, and the interpretation must vary; he may be either Christ, or one of His ministers, or the Church. What gives the key to the parable is 'the word,' and it is emphatic by position in the Greek; to bring this out in English we may say *That which the sower soweth is the word.* See on ii. 2. Bede notices that 'went forth' is not explained, and he interprets it as meaning the Incarnation, which is probably too definite. The comparison between teaching and sowing is common in literature (in Plato, Plutarch, Philo, &c.), and there is a remarkable parallel in 2 Esdr. viii. 41. Many writers might hit on it independently.

15. *these are they by the way side, where the word is sown*] This is an incomplete sentence, and as such illustrates Mk's lack of literary skill. What follows needs some alteration; *and, whensoever they hear, straightway cometh Satan.* Like the birds, he is there at once, and by doubt, ridicule, or counter-attractions, takes away the word that has been sown in their hearts. Mt. says 'the evil one,' Lk. says 'the devil.' See on i. 13 and iii. 23.

This is strong evidence that Christ taught the existence of a personal evil spirit. In iii. 23 f. He might be said to be answering the Scribes according to the folly of their own hypothesis. But here there is nothing that requires accommodation. On the contrary, 'the birds' might readily be explained as impersonal temptations, and the plural suggests such an interpretation.

word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in
16 their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word,
[17 immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake,
18 immediately they are offended. And these are they which

16. *likewise*] Or, *in like manner*. It means that this interpretation is parallel to the preceding one. Cf. xv. 31.

which are sown] There is no confusion between soil and seed. We talk of seed being sown, and of soil being sown; the former is the meaning here, *those which* (in the parable) *were being sown on the rocky places*. The article is again ignored in A.V.

immediately receive it with gladness] In the former case Satan allowed no time, in this case the receivers of the seed take none. There is no counting of the cost (Lk. xiv. 28—33), but a sudden and thoughtless enthusiasm. Lk. drops 'straightway,' but compensates by substituting a favourite verb which shows that they *welcome* what they receive.

17. *have no root in themselves*] 'Root' is another of the commonplaces of literature; Eph. iii. 17; Col. ii. 7; 2 Kings xix. 30; 'in themselves,' because they are the thin soil on the rocky places.

and so endure but for a time] Better, *On the contrary, they are shortlived*. Cf. 2 Cor. iv. 18; Heb. xi. 25.

affliction] Freq. in O.T. and N.T. It implies being either *pressed down* or *in great straits*. R.V. has 'affliction' 2 Cor. iv. 8, but changes 'affliction' to 'tribulation' here and xiii. 19; and in 2 Thess. i. 4, R.V. changes 'persecutions and afflictions' to 'persecutions and tribulations.'

for the word's sake] Cf. xiii. 13; Mt. v. 11. This could not be expressed in the parable; the thin soil was not dried up because it contained good seed.

immediately] This answers to 'immediately' in *v.* 7. They receive hastily, and they abjure hastily, in each case without considering the consequences. 'Straightway' (R.V.) is better in both places; see on i. 10, 12, 28, 29, 30.

they are offended] Or, 'are made to stumble.' The verb is freq. in Mk and Mt., but is rare elsewhere in N.T. It combines the ideas of 'trip up' and 'entrap,' and in N.T. is always figurative of 'causing to sin.' Cf. Ecclus. ix. 5, xxiii. 8. 'Scandalize' is derived directly from it. Awkward questions caused Peter to sin in denying his Master (xiv. 27, 29). See on Mt. v. 29.

18. *And these are they*, &c.] The true text gives a less smooth construction; 'And *others* are they that are sown among *the* thorns; *these are they that have heard* the word' (R.V.). A.V. again ignores the article.

are sown among thorns; such as hear the word, and the 19
cares of this world, and the deceitfulness of riches, and the
lusts of other things entering in, choke the word, and it be-
cometh unfruitful. And these are they which are sown on 20
good ground; such as hear the word, and receive *it*, and
bring forth fruit, some thirtyfold, some sixty, and some an
hundred.

21—25. *The Responsibility of Hearing the Word.*

And he said unto them, Is a candle brought to be put 21

19. *the cares of this world*] Better, 'the cares of *the* world' or of '*the age*.' The anxieties which divide and distract the mind are meant. Cf. 1 Pet. v. 7, where human anxiety is set against Divine care.

the deceitfulness of riches] 'The deceitful power of riches' is meant (x. 23, 24; 1 Tim. vi. 10; cf. Heb. iii. 13).

the lusts of other things] This is not quite adequate; the Greek means *all the other things* besides riches. The germs of these desires are in human nature before the word enters it.

20. *And these*] Better, *And those.* There is a marked change of pronoun in the Greek, 'these' being used of the three classes that fail, while 'those' is used of the one class that is fruitful.

thirtyfold, &c.] We need not attempt with Jerome and others to define what kinds of Christians are meant by these numbers. It is enough to recognize that there are differences among the fruitful. It is more profitable to find one's own place than to define that of others.

The interpretations of the parables of the Sower and of the Tares show us that, although each of Christ's parables has only one main lesson, yet it is lawful to seek for meaning in some of the details. But it requires sober judgment to do this correctly; and it does not follow, because some details lend themselves to allegorical explanation, that therefore these meanings were intended by our Lord. See Sanday, *Outlines of the Life of Christ*, pp. 68 f.

21—25. The Responsibility of Hearing the Word.

Lk. viii. 16—18; cf. Lk. xi. 33.

21. *And he said unto them*] As in *v.* 13, the introductory formula marks the beginning of another section. It consists of isolated Sayings, the setting of which has not been preserved by tradition; they are scattered in Mt. and to some extent in Lk. also.

Is a candle brought] Lit. 'Does it *come*'; we talk of letters and presents 'coming.' Throughout the verse the article is ignored in A.V. and 'lamp,' not 'candle' is the right word. See Trench, *Syn.* § xlvi; *D.B.* art. 'Lamp.' Translate, 'Is *the lamp* brought to be put

under a bushel, or under a bed? and not to be set on a
22 candlestick? For there is nothing hid, which shall not be
manifested; neither was any thing kept secret, but that it
23 should come abroad. If any man have ears to hear, let him
24 hear. And he said unto them, Take heed what ye hear.
With what measure ye mete, it shall be measured to you:

under *the* bushel, or under *the* bed, and not to be set on *the stand*?' The article in each case denotes that which is commonly found in households. The 'lamp' signifies the inner meaning, the light of the Gospel without parabolic covering. The 'lampstand' signifies any disciple who hears and understands (Rev. i. 20); and it is his business to make others understand. Just as the seed has to be sown everywhere, so the light must shine everywhere. 'Hiding one's light under a bushel' has become an English proverb, and the translation 'bushel' must not be disturbed, but the measure spoken of here (*modius*) was about a quarter of a bushel, and therefore much nearer to a peck.

22. *For there is nothing hid*, &c.] A.V. does not bring out the exact meaning, which is somewhat clumsily expressed in Mk. *For nothing is hidden, except for the purpose of being brought to light, nor did anything become secret*, to remain so, *but rather for the purpose of coming to light.* The saying may have been proverbial, and our Lord uses it in different connexions. In Lk. xii. 2 the fact that nothing remains secret is applied to condemn hypocrisy; hypocrisy is not only wicked but futile, for one day there will be a merciless exposure. In Mt. x. 26 the meaning seems to be that the Apostles proclaim publicly what Christ teaches them in private. Here and Lk. viii. 17 the saying indicates that truth is not wrapped in parables in order that unsympathetic hearers should *never* see or understand (*v.* 12), but that in the end they should become sympathetic and able to understand. This good result the disciples must effect by making known the light of Christ's teaching. Things which are precious are hidden to prevent them from being misappropriated or misused; they are not hidden to prevent them from being ever seen or used. Things that are never to be seen again are not 'hidden' but 'lost'; and what is put underground to remain there is not 'sown' but 'buried.'

24. *Take heed*] This is misleading here. In xiii. 5, 9, 23, 33, 'take heed,' 'be on your guard,' is right. Here 'Heed' would be better; 'look carefully at what ye hear and see that ye understand it.' Cf. vii. 14. Christ is not putting them on their guard as to what they hear from Him.

With what measure ye mete] 'The spiritual profit which you receive from what you hear will depend upon your attention to it and apprehension of it: you will get proportionate return, and you will receive a generous addition to it.' The disciple who heeds what he hears is bountifully repaid. This saying, like that in *v.* 22, seems to have been proverbial, and it is applied in quite other senses elsewhere (Mt. vii. 2;

and unto you that hear shall more be given. For he that 25
hath, to him shall be given: and he that hath not, from him
shall be taken even that which he hath.

26—29. *The Seed growing secretly and automatically.*

And he said, So is the kingdom of God, as if a man 26
should cast seed into the ground; and should sleep and rise 27

Lk. vi. 38). 'Let the wise man hear and increase in learning' (Prov. i. 5); his insight will increase by being used. Bede says that he who loves the word will receive the power to understand what he loves. On the use of the passive voice to avoid using the Divine Name see Dalman, *Words*, p. 224.

25. *For he that hath*] Another proverbial utterance which is used with different applications (Mt. xiii. 12, xxv. 29; Lk. xix. 26). We have a parallel saying, which holds good of spiritual progress as well as of worldly advancement,—'Nothing succeeds like success.'

he that hath not] Christ often utters startling sayings which arrest attention and make people think, *e.g.* that self-seeking is self-destruction, that the dead must be left to bury their own dead, that the meek shall inherit the earth, and that those who mourn are blessed. Several of the Beatitudes are paradoxes; they tell us that blessedness begins where men commonly deem that misery begins. How can a man be deprived of that which he does not possess? The answer is that something is taken from him which he never used, and therefore never really possessed. A man may be able to some extent to grasp and appreciate truth; but, if he has no desire to increase this power, and no desire to learn more of the truth, at last he will lose the power of grasping and appreciating it. Darwin's losing the power to appreciate music and poetry illustrates this principle. Cf. Juv. iii. 208. Lk. lessens the paradox by substituting 'that which he *seemeth* to have.'

26—29. THE SEED GROWING SECRETLY AND AUTOMATICALLY.

Omitted by Mt. and Lk.

In *vv.* 10—25 we have had specimens of Christ's private instructions to the disciples, given probably on different occasions, and in some cases more than once. We now (26—34) have a little more of His public teaching, with another specimen of the parables which He addressed to mixed audiences (*v.* 33). This parable is the only one which is recorded by Mk. alone. Tatian places it immediately before the Tares, with which it has one remarkable point of resemblance in the sleeping of the sower.

26. *cast seed*] No carelessness on the man's part is implied in

night and day, and the seed should spring and grow up, he
28 knoweth not how. For the earth bringeth forth fruit of her-
self; first the blade, then the ear, after that the full corn in
29 the ear. But when the fruit is brought forth, immediately
he putteth in the sickle, because the harvest is come.

'cast'; 'into the ground' should rather be '*upon* the ground,' which is more in accordance with what happens in sowing. R.V. retains 'ground' in *v.* 20, and changes it to 'earth' here.

27. *night and day*] This order is more common in N.T., while 'day and night' is more common in O.T. The order makes no difference in meaning, but here 'night and day' follows 'sleep and rise,' which should have no comma between the verbs. Here, again, no carelessness on the man's part is implied. Having sown his seed, he goes on with his other occupations, and the seed works on without him.

and the seed should spring and grow up] According to the best text, for which the evidence is decisive, this is an independent sentence, which may have been constructed in this way to show that the development of the seed is now independent of the sower; *And the seed goes on springing and growing up in a way not known to him.* There is emphasis on 'him.' He has not lost interest in it; but he cannot do what soil and moisture do, and he does not understand the mysteries of development. We might translate, 'without *his* knowing.'

28. *of herself*] Emphatic; *It is of herself that the earth beareth fruit.* In this parable it is only the righteous that are contemplated, the good seed on the good ground. The crowning result of the soil's action is stated first, and then the chief stages are noted.

first the blade] Both A.V. and R.V. thrice insert the article without putting 'the' in italics. But the article is not required, and without it we have Mk's characteristically abrupt style; *first blade, then ear, then full corn in the ear.*

29. *is brought forth*] The meaning of the Greek verb is uncertain, but either 'alloweth' (R.V. marg.), or 'bringeth itself forth' may be right. The former would be equivalent to 'is ripe' (A.V. marg.).

immediately he putteth in the sickle] Better, '*straightway* he *sendeth forth* the sickle.' Cf. Joel iii. 13; Rev. xiv. 15. It is the husbandman who does this; the earth has done its mysterious work and now he is wanted again.

is come] Better, 'is *ready*,' ready for the sickle, as in Joel iii. 13.

We have Christ's interpretation of the Sower and of the Tares, but not of this kindred parable. The seed is the Gospel and the soil is the hearts of those who receive it. The Sower and Reaper is Christ. Between His first and second Coming we have the mysteriously combined action of soil and seed in the history of the Church.

30—32. *The Mustard Seed.*

And he said, Whereunto shall we liken the kingdom 30
of God? or with what comparison shall we compare it? *It* 31
is like a grain of mustard seed, which, when it is sown in the
earth, is less than all the seeds that be in the earth: but 32
when it is sown, it groweth up, and becometh greater than
all herbs, and shooteth out great branches; so that the fowls
of the air may lodge under the shadow of it.

30—32. The Mustard Seed.

Mt. xiii. 31, 32. Lk. xiii. 18, 19.

30. *shall we liken*] Better, 'should we liken' or '*must* we liken.' It is the deliberative subjunctive, as in vi. 24, 37, xii. 14 and 1 Cor. xi. 22. This passage stands alone in coupling Christ with His hearers, unless we suppose that He uses the plural of Himself, as St Paul often does. In that case the passage is equally unique, for nowhere else does Christ use the plural of Himself. As in Lk. vii. 31, we have a double question which Mt. here omits, perhaps as suggesting that Christ was in doubt or difficulty.

with what comparison shall we compare it?] Better, *in what parable must we place it?* The parable is a wrapper or case to contain the truth. The expression is unique.

31. It is *like a grain*] The Greek is a medley of confused constructions, but the meaning is sufficiently clear. Lk. connects the parable with the healing of a woman in a synagogue on the Sabbath. Neither Mk nor Mt. gives any hint of time or place.

less than all the seeds] This is the main feature; the smallness of the seed compared with the greatness of the development. The seed in this parable is, not the Gospel, but the Kingdom. As in *vv.* 22 and 24, Christ seems to be using a current proverbial saying, for 'small as a mustard-seed' was a Jewish proverb. Stanley (*Sinai and Palestine*, p. 427) thinks that the plant in question is *Salvadora Persica*; but *Sinapis nigra* is the usual identification (Tristram, *Nat. Hist. of the Bible*, p. 472). What follows seems to be an echo of Dan. iv. 11, 12, 21 or Ezek. xvii. 23, xxxi. 6.

In this chapter we have three parables, which all point in the same direction, while each in addition has its own lesson. Seed is sown on good ground, and produces 30, 60, 100-fold. Seed is sown, and the sower has a sure return. A very small seed is sown, and the result is a very large plant. In each case the necessary thing is that the seed should be *sown*. In like manner the reign of God has been, and must continue to be, preached, and that reign, with immense development, will at last be absolute and complete. Even if this parable stood alone, which it does not, it would be conclusive against the view that Jesus believed the end of the world to be very near.

33, 34. *The Principle of Christ's Parabolic Teaching.*

33 And with many such parables spake he the word unto
34 them, as they were able to hear *it*. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35—41. *The Stilling of the Wind and the Waves.*

35 And the same day, when the even was come, he saith
36 unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship; and there were also with him

33, 34. THE PRINCIPLE OF CHRIST'S PARABOLIC TEACHING.

Mt. xiii. 34.

33. *as they were able*] Better, '*even* as' (i. 2, xi. 6, xiv. 16, xv. 7); the correspondence between His teaching and their capacity was exact. This seems to imply that Christ's parables were not elaborated beforehand. On each occasion He fitted them to His audience, whose hearts He read; cf. *vv.* 11, 12; Jn xvi. 12.

34. *and when they were alone*] The play on words in the original is lost in both A.V. and R.V. Translate, *But privately to His private disciples.* 'Privately' is freq. in Mk and Mt.

he expounded all things] The verb is used of interpreting dark sayings and answering difficult questions. The cognate substantive is used of the interpretation of Scripture (2 Pet. i. 20).

35—41. THE STILLING OF THE WIND AND THE WAVES.

Mt. viii. 23—27. Lk. viii. 22—25.

35. *the same day*] More accurately, *on that day*, which takes us back to iii. 20. Mt. gives the incident quite a different setting.

Let us pass over] The verb is much more often used of traversing land than of crossing water. In 1 Cor. x. 1 it is used of passing through the Red Sea on foot, and in Acts it is almost a technical word for a missionary journey on land (xiv. 24, xv. 3, 41, xviii. 23, xix. 1, 21, xx. 2).

36. *when they had sent away the multitude*] Apparently He was already lying down, too weary to help in dispersing the crowd. He had been teaching from the boat (*v.* 1).

they took him even as, &c.] Better, 'they *take* Him with them, *as* He was, in *their boat*. It is because it was their boat that they are said to take Him. Usually He is said to take them with Him (ix. 2, x. 32). See on vi. 32.

other little ships. And there arose a great storm of wind, 37
and the waves beat into the ship, so that it was now full.
And he was in the hinder part of the ship, asleep on a 38
pillow: and they awake him, and say unto him, Master,
carest thou not that we perish? And he arose, and rebuked 39
the wind, and said unto the sea, Peace, be still. And
the wind ceased, and there was a great calm. And he 40

other little ships] More simply, *other boats* (R.V.). Their occupants had probably come round the boat in which Christ was, to listen to Him. We hear no more of them, and they would disperse when the teaching ceased. As they contribute nothing to the narrative, they are omitted by Mt. and Lk., but the mention of them here is a considerable guarantee for the truth of the tradition. Their presence was remembered.

37. *it was now full*] Better, *the boat was now filling* (R.V.). The needless repetition of 'the boat' is characteristic, like the repetition of 'the man' in vii. 15.

38. *And he was*] Better, *And He Himself was.* 'Himself' distinguishes Him from the anxious crew. Cf. vi. 47. The graphic detail of His being 'in the stern' and 'on *the* cushion' or 'head-rest' is peculiar to Mk. '*The* head-rest' means the usual piece of furniture (*v.* 21), or the only one in that boat. 'Asleep' in the Greek comes at the end of the sentence with emphasis, and the participle should perhaps be rendered *fast asleep.* Nowhere else is His sleeping mentioned; but He needed sleep, as He needed food. His humanity was in all respects real.

Master] Only once in Mk, and that by a heathen woman (vii. 28) is Christ addressed as 'Lord,' which Mt. has here. 'Lord' is freq. in the other Gospels.

carest thou not...?] Cf. Wisd. xii. 13; 1 Pet. v. 7. This reproachful question is omitted by both Mt. and Lk. Both are disposed to omit what seems to tell against the Twelve. See on *v.* 13. Bede compares the helpless dismay of the disciples at the death of Christ; in neither case did their belief that He was the Messiah convince them that disaster was impossible. All three Gospels have the despairing *we are perishing.*

39. *he arose*] Better, *He awoke* (R.V.); the verb points back to 'they awake Him' (*v.* 38).

Peace, be still] Mk alone preserves these words. See on i. 25, where the verb rendered here 'be still' is rendered 'hold thy peace.' The imperatives indicate that what is commanded is to continue; 'be still and remain still.'

there was a great calm] All three mention this, and it was more marvellous than the 'sinking to rest' of the wind. Wind has sometimes dropped suddenly, and yet 'the sea wrought and was tempestuous' long after the wind had ceased. There are points of similarity between this narrative and Jonah i. 4—16; but there are more and far stronger points of contrast.

said unto them, Why are ye so fearful? How is it that you
41 have no faith? And they feared exceedingly, and said one
to another, What manner of man is this, that even the wind
and the sea obey him?

1—20. *The Cure of the Gerasene Demoniac.*

5 And they came over unto the other side of the sea, into
2 the country of the Gadarenes. And when he was come out

40. *Why are ye so fearful?*] There is no 'so' in the true text, and 'fearful' is hardly strong enough; the word means 'cowardly' or 'craven.' In Rev. xxi. 8, 'the cowards and unbelievers' are put in the front place of those who are to receive the greater condemnation. Cf. Ecclus. ii. 12, 13. The two questions here are closely connected. If they had had firm faith, they would not have feared that the Messiah would allow them to perish for obeying His command.

How is it that you have no faith?] The true text gives, *Have ye not yet faith?* After all that they had heard Him say and seen Him do, they still had not enough faith in Him to keep them from craven terror.

41. *they feared exceedingly*] Mk says that they feared, Mt. that they marvelled, Lk. has both. This fear is different from their terror during the storm, and it is not rebuked. To be suddenly conscious of the presence of the supernatural commonly engenders fear; vi. 50; Lk. i. 12, 30, v. 10, 26, viii. 37, ix. 32; &c. The disciples had seen His power over demons and over disease; but this power over wind and wave was a new thing to them, and it was a miracle which, as fishermen, they could appreciate. In a legend they would have taken the miracle as a matter of course.

said one to another] It is remarkable that in none of the accounts do they say anything to Him; even Peter is silent. This also is natural; cf. ix. 32, x. 32 and contrast Lk. v. 8; Jn xxi. 7.

A comparison of the three narratives shows substantial agreement, with some difference in details, especially as to the words spoken.

V. 1—20. THE CURE OF THE GERASENE DEMONIAC.
Mt. viii. 28—34. Lk. viii. 26—39.

1. *they came*] This is all that we learn about the disciples in this section; they came to the other side of the Lake. Throughout the incident Jesus alone acts and directs. Even when the company returns again across the Lake (*v.* 21), it is Jesus only that is mentioned.

the Gadarenes] In all three Gospels we have three readings, 'Gadarenes,' 'Gerasenes,' and 'Gergesenes.' The evidence shows that 'Gadarenes' is right in Mt., and 'Gerasenes' in Mk and Lk., while 'Gergesenes' has little claim to be regarded as original anywhere. Origen prefers 'Gergesenes,' but on topographical grounds, not on

of the ship, immediately there met him out of the tombs
a man with an unclean spirit, who had his dwelling among 3
the tombs; and no man could bind him, no, not with chains:
because that he had been often bound with fetters and 4
chains, and the chains had been plucked asunder by him,
and the fetters broken in pieces: neither could any *man*

textual evidence. The ruins now known as *Gersa*, or *Kersa*, or *Kursi* may represent the place which Mk and Lk. call Gerasa, but which was known to Origen as Gergesa. We cannot, however, be sure that the modern names are corruptions of Gerasa or Gergesa; they may have had an independent origin. 'The country of the Gerasenes' may mean a large district, but the Gerasa which was situated more than 30 miles S.E. of the Lake cannot be the place which gave this name to it. Only at one spot on the E. shore of the Lake is there a precipitous place such as is mentioned *v.* 13. See *D.C.G.* art. 'Gerasenes.'

2. *immediately there met him*] *Straightway* (see on i. 10, 28, 29, 30) is omitted in some important authorities, possibly because it seemed to be inconsistent with *v.* 6; but it is probably genuine. No sooner had Christ come to shore than the demoniac appeared and moved towards Him. No rock-hewn tombs have been found near *Kersa*, but tombs built on the ground, which have long since perished, may have been used to dwell in.

a man with an unclean spirit] Lk. also mentions only one man, but Mt. says two men. Similarly Mt. xx. 30 has two blind men where Mk and Lk. mention only one. It is probable that in both cases Mt. represents a tradition in which the greatness of the miraculous benefit has been enhanced by increasing the number of recipients. The narrative in Mk is distinct and coherent throughout. See S. J. Andrews, *Life of our Lord*, pp. 330 f., for other suggestions.

3. *among the tombs*] Better, *in the tombs* (R.V.): the man took shelter sometimes in one and sometimes in another. Cf. Ps. lxv. 4. The fondness of those who suffer from mania or melancholia for tombs is well known; Wetstein gives many instances.

and no man could bind him, &c.] The better text gives, 'and no man could *any more* bind him, no, not with *a chain*.' The statement explains how such a man came to be at large. There had been a time when a chain sufficed to hold him, but that was no longer the case.

4. *because*] This is not quite logical. His having been often bound ineffectually was not the *cause* of its being impossible to bind him effectually. It was the cause of their ceasing to try to bind him, and of his being free, in spite of his being a peril to the neighbourhood.

neither could any man] Not the same verb as is used in *v.* 3, and the difference should be marked in English; *and no man had power* (xiv. 37) *to tame him*. Cf. Jn xxi. 6, where even R.V. has 'not able.'

5 tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with
6 stones. But when he saw Jesus afar off, he ran and wor-
7 shipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not. For
8 he said unto him, Come out of the man, *thou* unclean spirit.
9 And he asked him, What *is* thy name? And he answered,
10 saying, My name *is* Legion: for we are many. And he besought him much that he would not send them away
11 out of the country. Now there was there nigh unto the

5. *night and day*] See on iv. 27.

cutting himself] Lit. 'cutting himself to pieces,' 'gashing himself.'

6. *afar off*] Better, *from afar*. He had not come out of his dismal shelter because he saw Jesus land; so that his meeting Him (*v.* 2) was accidental on his part.

7. *What have I to do with thee... ?*] See on i. 24.

the most high] The girl with a Python uses the same expression (Acts xvi. 18); elsewhere in N.T. 'it occurs only in passages with an O.T. ring, Lk. i. 32, 35, 76, vi. 35, viii. 28; Heb. vii. 1' (Swete). It is freq. in O.T. But the title savours of polytheism—highest among many; and the demoniac may have been a heathen.

I adjure thee by God] In order to influence Jesus, the demon uses the very phrase that was commonly used in exorcisms.

torment me not] While the man runs to Jesus and prostrates himself, the evil power by which he is obsessed shrinks in terror from Him. Immediate punishment is expected from One who has the power to inflict it.

8. *For he said*] There are cases in which the force of the Greek imperfect is best represented in English by the pluperfect, and this is one of them; *For he had said*, or *had been saying*; cf. *v.* 28, vi. 14, 18; Acts ix. 39.

9. *What* is *thy name?*] The purpose of Christ's question was apparently to get the man to distinguish his own personality. This it fails to do; the obsession is still too strong. Mt., as usual, omits a question which seems to imply that Christ was ignorant and needed information.

Legion] This Latin word is a mark of authenticity; it is suitable, but it would not be likely to be invented. In conquered Palestine 'legion' would suggest numbers, strength, and relentless suppression. The man felt as if he were possessed by a legion of demons. Cf. the seven demons in Mary Magdalene (Lk. viii. 2).

10. *out of the country*] If this expresses the wish of the man, it means that he fears to be sent away from his familiar haunts and his

mountains a great herd of swine feeding. And all the devils 12
besought him, saying, Send us into the swine, that we may
enter into them. And forthwith Jesus gave them leave. 13
And the unclean spirits went out, and entered into the
swine: and the herd ran violently down a steep place into
the sea, (they were about two thousand;) and were choked
in the sea. And they that fed the swine fled, and told *it* in 14

home (*v.* 19). If, as Lk. takes it, it expresses the wish of the demons, it means, that they feared to be sent to some place of punishment (*v.* 7).

11. *nigh unto the mountains*] Rather, *at the mountain*, or *on the mountain side* (R.V.).

12. *all the devils besought him*] 'All the demons' is the right meaning, but the true text gives simply, *they besought Him*. The demons are becoming more distinct from the man whom they have been controlling. All three Gospels have the plural here, showing that the request is theirs.

13. *gave them leave*] The distinction between permitting and commanding is not of much value for the purpose of freeing our Lord from responsibility for the demons entering into the swine and causing the destruction of the latter. The suggestion that He who was capable of surprise (iv. 13, 14, vi. 6; Mt. viii. 10, xv. 28, xvi. 8), and of ignorance (xiii. 32; Mt. xxiv. 36), did not foresee the consequences of granting permission, does free Him from responsibility for the destruction of the swine. But some striking proof that the unclean spirits had left the man may have been necessary in order to assure both him and the inhabitants that he had been, not merely quieted, but permanently cured. Of the enormous superiority in value of man to brutes Bede remarks that two thousand swine are suffocated for the saving of one human being. See Salmon, *The Human Element*, pp. 277 f.; Plummer, *S. Matthew*, pp. 132 f.; *S. Luke*, pp. 228 f.

entered into the swine] Science raises no difficulty here. Of the marvellous power of mind over matter our knowledge is increasing rapidly, and it would be rash to deny that brutes can be influenced by spirits.

down a steep place] Rather, *down the steep*, the one which is well known. Travellers think that it can be identified.

about two thousand] Mk alone gives this estimate. Mt. omits such things,—the '200 pennyworth' (vi. 37) and the '300 pence' (xiv. 5). This estimate is a rough one and may be an exaggeration of the owners, who would make the most of their loss. An inventor would have said 4000 or 5000, to correspond with the legion. It is not very probable that the owners were Jews, who had no right to keep these unclean animals; therefore the plea that they were justly punished for their disobedience cannot be pressed. The population on the E. side of the Lake was largely heathen.

the city, and in the country. And they went out to see what
15 it was that was done. And they come to Jesus, and see him
that was possessed with the devil, and had the legion, sitting,
and clothed, and in his right mind: and they were afraid.
16 And they that saw *it* told them how it befel to him that
was possessed with the devil, and *also* concerning the swine.
17 And they began to pray him to depart out of their coasts.
18 And when he was come into the ship, he that had been pos-
sessed with the devil prayed him that he might be with him.
19 Howbeit Jesus suffered him not, but saith unto him, Go
home to thy friends, and tell them how great things the Lord

15. *sitting, and clothed, and in his right mind*] A climax. He was sitting quietly, instead of roaming and raving; that was not much, for he always had quiet moments. He was clothed, which was a good deal more, for he had for a long time worn no clothes (Lk.). Above all, he was no longer controlled by diabolical influences, but could control himself. Lk. adds that they found him 'at the feet of Jesus.' The main point is that the people had come out at the report of a great disaster, and what they find is proof of a marvellous cure. As in the case of the disciples (iv. 41), evidence of the presence of supernatural power at once inspires fear.

17. *they began*] We return to the inhabitants who had come out from the town to see for themselves what had taken place. Jesus had just freed them from a great horror, by delivering one who had relations and friends in the place from an obsession of extraordinary violence; *and they began to beseech Him.* One expects some such conclusion as 'to abide with them,' or 'to heal their sick.' But there comes, with tragic irony, the conclusion—*to depart from their borders* (R.V.). As in Lk. xiv. 18, there is no 'but' to prepare one for this surprising conclusion, a conclusion which a writer of fiction would not be very likely to invent. But they were afraid of this mighty Wonder-worker, and they did not want any more losses. Christ at once granted their request; they were not worthy, and He could do more effective work elsewhere.

18. *prayed him that he might be with him*] The man fears the populace who had treated him with such rigour, and who were exhibiting such hostility to his Deliverer. He naturally clings to the latter.

19. *Go...and tell them how great things the Lord hath done for thee*] It is startling to find that, while the Twelve are kept to be trained at His side (iii. 14), this cured demoniac, who wishes to be kept with Him, is at once sent to be an evangelist and to prepare the way for Christ's teaching (vii. 31); also that, whereas He usually told those who were cured to say nothing about these benefits (i. 44, v. 43, vii. 36; Mt. ix. 30), He charges this man to let his family and his acquaintances know all the mercy that had been shown to him. The explanation seems to be

hath done for thee, and hath had compassion on thee. And 20
he departed, and began to publish in Decapolis how great
things Jesus had done for him: and all *men* did marvel.

21—34. *The Petition of Jaïrus and the Healing of the Woman with the Issue.*

And when Jesus was passed over again by ship unto the 21
other side, much people gathered unto him: and he was
nigh unto the sea. And, behold, there cometh one of the 22
Rulers of the Synagogue, Jairus by name; and when he saw

that there was no one else to send. Further, in Peraea there was no risk of political capital being made out of His fame as a Worker of miracles. See on i. 44.

the Lord hath done for thee] Mk has '*the* Lord' only twice, here and xi. 3. Here it doubtless means God, as Lk. interprets it expressly and emphatically.

20. *began to publish*] The cleansed leper does the same (i. 45), and also the deaf-mute and his friends (vii. 36).

how great things Jesus had done for him] He had been told to report all that *God* had done for him, but it was natural that he should name the visible Benefactor. Mk intimates that in other respects the man did more than he was told; 'publish' is stronger than 'tell,' and 'in Decapolis' is much wider than 'thy friends.' 'The Decapolis' (the Ten Cities) is an expression which was used loosely, without strict reference to the federated cities, the lists of which vary (vii. 31; Mt. iv. 25).

and all men *did marvel*] Mk only. It was an unfruitful kind of marvelling in most cases (cf. ii. 12, v. 44), but it may have prepared the way for something more spiritual when Christ returned (vii. 31—37).

21—34. The Petition of Jaïrus and the Healing of the Woman with the Issue.

Mt. ix. 18—22. Lk. viii. 40—48.

21. *when Jesus was passed over again*] From the E. to the W. shore of the Lake, from those who had begged Him to leave them, to those who at once gather together and throng Him.

he was nigh unto the sea] Finding a large audience awaiting the arrival of the boat, Jesus remained by the Lake and addressed them. Mt. says that Jesus was in a house when Jaïrus came.

22. *one of the Rulers of the Synagogue*] There was usually only one to each synagogue; but here there may have been more than one synagogue. These officials regulated the services.

Jairus by name] Usually those on whom or for whom Jesus does

23 him, he fell at his feet, and besought him greatly, saying,
My little daughter lieth at the point of death: *I pray thee*,
come and lay thy hands on her, that she may be healed;
24 and she shall live. And *Jesus* went with him; and much
25 people followed him, and thronged him. And a certain
26 woman, which had an issue of blood twelve years, and had
suffered many things of many Physicians, and had spent all
that she had, and was nothing bettered, but rather grew
27 worse, when she had heard of Jesus, came in the press
28 behind, and touched his garment. For she said, If I may
29 touch but his clothes, I shall be whole. And straightway

His mighty works are nameless. Jair (Num. xxxii. 41; Judg. x. 3) means 'he will give light' rather than 'he will awaken'; but even if the latter interpretation were correct, it would not prove that the name was invented to match the story, nor would the invention of the name prove that the whole story was an invention. As in the case of Lazarus and his sisters, the name of the leading person in this exceptional incident would be likely to be remembered. Bartimaeus, Mary Magdalene, and Malchus are similar instances.

23. *My little daughter*] Mk alone uses this diminutive; cf. vii. 15. This little maid was an *only* child, like the widow's son at Nain and the lunatic boy. In all three cases we owe this detail to Lk.

at the point of death] Mt. says that Jaïrus reported that she was dead, and that he begged to have her restored to life.

and she shall live] The true text gives, *and live*, depending on 'that.' Jaïrus believes that Christ can heal, but that He must come and touch in order to do so. The imposition of hands was a recognized symbol of conferring a blessing, and as such it confirmed the sufferer's belief that he would receive the blessing of healing. It was probably for this reason that Christ often used it (i. 41, vi. 5, vii. 32, viii. 23, 25).

24. *And* Jesus *went with him*] Here (as in *vv.* 13, 19, vi. 34, viii. 1, x. 52, xii. 41) 'Jesus' is a late insertion for the sake of clearness. Such insertions of names are common.

26. *suffered many things of many Physicians*] The remedies employed by Jewish doctors are said to have been in some cases severe and in others silly and disgusting. This verse is peculiar to Mk. 'The beloved physician,' in consideration for the profession, tones it down.

27. *when she had heard of Jesus*] Lit. 'having heard *the things concerning* Jesus,' *i.e.* His fame as a Healer. Nowhere else in Mk have we so long a sentence.

28. *For she said*] Or, *For she had been saying*; see on *v.* 1. Of course she said this to herself, as Mt. states.

If I may touch but his clothes] Lit. 'If I should *lay hold of* if even His garments.' The plural denotes the clothes as a whole.

29. The suddenness of the cure convinced her of its permanence.

the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, im- 30
mediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest 31
the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done 32

30. Christ's perception of what had taken place was simultaneous with the sudden cure; and the use of a compound verb in His case, and of a simple one in that of the woman, seems to indicate the superiority of His knowledge to hers; she 'felt,' He 'absolutely knew.' But neither A.V. nor R.V. is right about what He knew. The Greek does not mean that the power went forth without His knowledge, and that He did not know of its operation until after it had gone forth and worked the cure. The going forth of the power and His knowing were simultaneous, and to express this in English we must have the present infinitive; *perceiving in Himself His miraculous power go forth*. R.V. has a similar error Lk. x. 18, where beholding and falling are simultaneous; therefore *I beheld Satan fall* (A.V.) is right, and 'fallen' (R.V.) cannot stand. Christ did not mean that He saw Satan lying prostrate. Here the meaning is that, as soon as the hand of faith grasped Christ's robe, there was a response on His part, a response of which He was fully conscious. We may think of Him as ceaselessly willing to respond to such calls, however imperfectly they might be made.

Who touched...?] Better, *Who laid hold of...?* 'Touched' is hardly adequate; cf. i. 41, iii. 10. It was good for the woman that she should be made to come forward and confess her faith and its result, and Christ may have asked the question for her sake. For educational purposes He sometimes asked questions of which He knew the answer (ix. 33, x. 3). But He seems to have abstained from using supernatural means of knowing in cases in which the knowledge which He required could be obtained in the ordinary way, viz. by asking those who knew or by going to see for Himself. He is evidently asking for information in such questions as these; 'How many loaves have ye? go and see' (vi. 38; cf. viii. 5); 'How long time is it since this hath come to him?' (ix. 21); 'Where have ye laid Him?' (Jn xi. 34).

31. *his disciples said unto him*] Lk. says that it was Peter who said this, and the impulsive question is characteristic of him; cf. i. 36, viii. 32. The difference between unsympathetic pressing and sympathetic grasping, in spiritual contact with Christ, has been often pointed out.

32. *he looked round about to see*] Lk. records a reply to Peter, but it seems to be constructed out of our *v.* 30. Here Christ makes no reply, but follows up His own question with a searching look all round (iii. 5, 34, x. 23, xi. 11); and this is more impressive. The Greek

33 this thing. But the woman fearing and trembling, knowing
what was done in her, came and fell down before him, and
34 told him all the truth. And he said unto her, Daughter, thy
faith hath made thee whole; go in peace, and be whole of
thy plague.

35—43. *The Raising of the Daughter of Jaïrus.*

35 While he yet spake, there came from the Ruler of the
Synagogue's *house certain* which said, Thy daughter is

implies that He *continued* to look round in search of the person who had grasped His clothing.

33. *fearing and trembling, knowing*] This shows that, even if she had not come forward, her manner would have betrayed her. She may have feared that she had been too bold, and would be punished for taking such a liberty—perhaps by the return of her malady.

all the truth] Socrates (Plat. *Apol.* 17), after saying that his accusers have uttered scarcely a word that is true, promises the Athenians that they shall hear from him *the whole truth* (same expression as here).

34. *Daughter, thy faith hath made thee whole*] Cf. ii. 5 and x. 52.

go in peace] Lit. 'go *into* peace' (Lk. vii. 50, viii. 48; 1 Sam. i. 17, xx. 42). This is stronger than 'go *in* peace' (Acts xvi. 36; Jas ii. 16), which attaches the peace to the moment of departure rather than to the subsequent life. But 'go into peace' is barely tolerable in English.

be whole of thy plague] In English this seems to imply that as yet she had not been really cured, and that now she is cured by these words. The meaning is *Be safe from thy plague*; there is no fear of its return. See on iii. 10.

Bernice or Veronica as the name of this woman first appears in the Acts of Pilate, Gospel of Nicodemus, i. 7. Eusebius (*H.E.* vii. 18) saw statues at Caesarea which were erroneously supposed to represent Christ and this woman. Sozomen (*H.E.* v. 21) and Philostorgius (vii. 3) say that Julian removed the statue of Christ and set up one of himself, which was destroyed by lightning.

35—43. The Raising of the Daughter of Jaïrus. Mt. ix. 23—26. Lk. viii. 49—56.

35. *Thy daughter is dead*] The anxiety of the ruler of the synagogue during the delay caused by the woman with the issue must have been intense. Evidently, neither he nor his family had any hope of a resurrection, if the child died. Mt. omits the message, and makes the father report the death and ask for restoration to life, which is far less probable. A man who believed that Christ must come and lay

dead: why troublest thou the Master any further? As 36
soon as Jesus heard the word that was spoken, he saith unto
the Ruler of the Synagogue, Be not afraid, only believe. And 37
he suffered no man to follow him, save Peter, and James, and
John the brother of James. And he cometh to the house of 38
the Ruler of the Synagogue, and seeth the tumult, and them
that wept and wailed greatly. And when he was come in, he 39
saith unto them, Why make ye this ado, and weep? the damsel
is not dead, but sleepeth. And they laughed him to scorn. 40

His hands on the sick child in order to heal would not expect a resurrection.

why troublest thou...?] We have the same verb Mt. ix. 36; Lk. vii. 6. It meant originally 'flay,' 'mangle,' and then merely 'vex,' 'annoy.'

36. *As soon as Jesus heard*] Better, *But Jesus, not heeding* (R.V.). The compound verb might mean '*over*hearing' (R.V. marg.).

Be not afraid, only believe] We have the present imperative in both cases; *Cease to fear; only continue to believe.* Fear that his petition to Christ would now be useless had begun to shake the father's faith.

37. *he suffered no man to follow*] Some of the crowd would disperse at the report that the child was dead, and Christ dispersed the rest. He wished to disturb the mourning household as little as possible, and to avoid an excited tumult; but a few independent witnesses were needed. Peter, James, and John is the order in Mk (iii. 16, ix. 2, xiii. 3, xiv. 33). Lk. usually puts John before James. It was to these three, and to these three alone, that Christ Himself gave names, Peter and Boanerges.

38. *seeth the tumult*] Better, *beholdeth a tumult*; there is no article in the Greek, and the verb is the same as in xii. 41, xv. 40, 47. There is a similar inaccuracy about the verb in iii. 11 and v. 15, and in xvi. 4 it is not corrected in R.V. The house is full of a throng who are screaming lamentations (Jer. iv. 8) to express sympathy with the bereaved parents, and Christ gazes at the unseemly disturbance (xiv. 2; Acts xxi. 34).

39. *Why make ye this ado...?*] Better, because the verb is akin to the previous noun, *Why make ye a tumult?* He stills it, as He stilled the storm on the Lake and the frenzy of the demoniac (i. 25, iv. 39). But here, as He has rational beings to deal with, He reasons with them first.

is not dead, but sleepeth] It is possible that He knew that she was only in a trance; but the probable meaning is that He knew that He was about to recall her to life. He used a similar expression about Lazarus (Jn xi. 11). The Evangelists regard her as dead, Lk. expressly so. Bede says, "To men she was dead, to God she was sleeping."

But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and
41 entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, *Talitha cumi;* which
42 is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great
43 astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

40. *put them all out*] The mourners, whether hired or friends of the family, would be unwilling to go; cf. xi. 15. Euthymius regards the father and mother as witnesses in the family's interest, while the chosen Three were witnesses in Christ's interest. All five were sympathetic and believing witnesses, like the bearers of the paralytic (ii. 3).

41. *Talitha cumi*] Both Christ and His disciples commonly spoke Aramaic, although He, and perhaps most of them, sometimes spoke Greek. G. Milligan, *N. T. Documents*, p. 36; Zahn, *Intr. to N. T.* I. pp. 2 f. The Aramaic here hardly justifies the insertion of 'I say unto thee.' As in iii. 17 and xv. 34, the rendering given by Mk raises questions.

42. *and walked*] Mk alone mentions this; like the 'ministering' (i. 31), it showed the completeness of the restoration.

for she was] 'For she was old enough to walk.'

43. *that no man should know*] The charge is perplexing, for it would be impossible to keep such a miracle secret, and perhaps for this reason Mt. omits the charge; but his narrative throughout is greatly abbreviated. The command would seem to mean that no one was to be told until He had had time to leave the place and avoid the unspiritual admiration of the multitude. And it was best for the recipients of this great benefit that they should not talk, but be thankful.

should be given her to eat] In the joy of recovering their child the parents might have forgotten this. "Life restored by miracle must be supported by ordinary means; miracle has no place where human care will suffice" (Swete). Christ does not employ supernatural means of knowing where information can be obtained by asking (see on *v.* 30). The stone that closed the tomb of Lazarus was removed by human labour (Jn xi. 39, 41). Disciples were sent to fetch the colt (xi. 1) and to prepare the Paschal Supper (xiv. 13). The gate which Rhoda could open did not open of its own accord (Acts xii. 10, 16). The verb rendered 'commanded' (A.V., R.V.) means simply *said*; cf. viii. 7. We often use 'told' in this sense.

1—6. *Christ is despised at Nazareth.*

And he went out from thence, and came into his own 6
country; and his disciples follow him. And when the Sab- 2
bath day was come, he began to teach in the Synagogue:
and many hearing *him* were astonished, saying, From whence
hath this *man* these things? and what wisdom *is* this
which is given unto him, that even such mighty works are
wrought by his hands? Is not this the carpenter, the son of 3
Mary, the brother of James, and Joses, and of Juda, and

VI. 1—6. CHRIST IS DESPISED AT NAZARETH.
Mt. xiii. 54—58. Cf. Lk. iv. 16—30.

1. *thence...into his own country*] From Capernaum to Nazareth, which was His home (i. 9, 24).

his disciples follow him] Mk alone mentions them here. Jesus had left Nazareth as a private individual, and He comes back as a famous Teacher with a band of pupils; see on ii. 15.

2. *he began to teach*] Apparently this was the first time that He taught publicly at Nazareth, and He was not encouraged to continue doing so.

many hearing him] The better text tells us that *most* of them were astounded at His preaching (cf. i. 22, xi. 18); but they could not bear that one whom they had known as an equal should exhibit such superiority, and they try to make little of it.

whence has this man *these things?*] 'What right has this man, whom we have known for years, to all these gifts? No other person ever left the village as a carpenter and came back as a Rabbi working miracles.' They cannot deny His powers; but they know all about Him and His family, and they will not believe that He has any Divine mission.

mighty works] Cf. *vv.* 5, 14, ix. 39. A.V. varies between 'mighty works,' 'wonderful works,' and 'miracles' for the same Greek word.

3. *the carpenter*] Mt. shrinks from this plain statement and calls Him 'the carpenter's son.' Justin (*Try.* 88) preserves the tradition that He made ploughs and yokes.

the son of Mary] It is remarkable that Mk does not say 'the son of Joseph and Mary.' Joseph was probably dead, and Jesus has become 'the carpenter'; and this may be the reason why Joseph is not mentioned here. But Mk may purposely have avoided saying that Jesus was Joseph's son in the same sense that He was Mary's son.

James] The most famous of the brethren, president of the Church of Jerusalem (Acts xii. 17, xv. 13, xxi. 13; Gal. ii. 9, 12). Hort thinks that after James the brother of John was slain (Acts xii. 2), James the brother of the Lord was counted as one of the Twelve (*Christian Ecclesia*, pp. 76 f.). He had the influence of an Apostle, and he is

Simon? and are not his sisters here with us? And they were
4 offended at him. But Jesus said unto them, A Prophet is
not without honour, but in his own country, and among his
5 own kin, and in his own house. And he could there do no
mighty work, save that he laid his hands upon a few sick

the author of the Epistle of James. Josephus (*Ant.* xx. ix. 1) mentions him, and Eusebius (*H.E.* ii. 23) gives an extract from Hegesippus describing his martyrdom.

Joses] Another form of Joseph; not the Joses of xv. 40.

Juda] *Judas* or *Jude*; the author of the Epistle of Jude. The brethren were married (1 Cor. ix. 5), and Jude's humble grandsons were treated with contemptuous clemency by Domitian (Eus. *H.E.* iii. 20).

Simon] Nothing is known of him.

sisters] Their existence is suggested in iii. 35. Mt. here adds 'all,' which shows that there were several sisters, but they are mentioned nowhere else. Possibly they never left Nazareth or became in any way notable. The brothers, at first unbelievers (Jn vii. 5), became missionaries after the Resurrection (1 Cor. ix. 5). The Greek for 'with us' implies intimacy; ix. 19, xiv. 49.

offended] Astonishment led on, not to reverence, but to repulsion. They could not tolerate a fellow-villager's fame and success. Jealousy is never reasonable; the Nazarenes were offended at the very thing which brought them great honour.

How soon Jesus became aware that He must suffer, and die a violent death, is not revealed. The process may have been gradual. The conduct of His own people towards Him would be some intimation of what must follow. The contrast between the feeling at Capernaum and the feeling at Nazareth is extraordinary, seeing that the places are only about 20 miles apart. But there was mountainous country between them, and there would be little intercourse.

4. *A Prophet is not without honour*] Jesus made no public claim to be the Messiah, but His miracles and teaching caused Him to be generally accepted as a Prophet (*v.* 15, viii. 28; Mt. xxi. 11; Lk. vii. 16, xxiv. 19). The saying was doubtless proverbial before Christ uttered it, and it is given in different forms in Jn iv. 44 and Lk. iv. 24; also in the *Oxyrhynchus Logion* 6. Plutarch says that few very wise men receive honour in their own country.

5. *he could there do no mighty work*] There is verbal play in the Greek, which may be accidental, but it can be reproduced in English; 'He had no power to do any work of power' (McLaren). Cf. vii. 37, ix. 24. Mt. does not like 'could not' of Christ, and he substitutes 'did not.' Origen points out that Mk does not say 'would not': the defect was on their side, not His. Faith was necessary on both sides, where faith was possible. Christ always believed that He had authority to heal, but faith on the part of the afflicted (or those who were responsible for them) might be wanting. Then He 'could not'; not because He was lacking in will or power, but because they were lacking in trust.

folk, and healed *them*. And he marvelled because of their 6
unbelief. And he went round about the villages, teaching.

7—13. *The Mission of the Twelve.*

And he called unto him the twelve, and began to send 7
them forth by two and two; and gave them power over
unclean spirits; and commanded them that they should take 8
nothing for *their* journey, save a staff only; no scrip, no

6. *he marvelled*] This also is omitted by Mt., although he admits surprise in Christ at the great faith of the centurion (viii. 10). In iv. 13 and ix. 19 we have expressions which imply surprise. Surprise is also implied in His treatment of the braggart fig-tree, on which He expected to find fruit, because of its show of leaves (xi. 13). Just as 'could not' involves limitation of power, so 'marvelled' involves limitation of knowledge: marvelling is incompatible with omniscience.

he went round about the villages] A great deal seems to be summed up in this half verse, which is quite distinct from the first half. It tells us of another missionary circuit in Galilee.

7—13. The Mission of the Twelve.
Mt. x. 1, 5—15. Lk. ix. 1—6.

7. *the twelve*] The number is regarded as final, but we do not know how soon they came to be known as 'the Twelve.' The expression is specially freq. in Mk (iv. 10, ix. 35, x. 32, xi. 11, xiv. 10, 17, 20, 43). They had been appointed (1) to be with Him to be trained, and (2) that He might send them forth to preach (iii. 14). The first of these purposes has been to some extent accomplished, and now the second is to begin.

two and two] The advantages of pairs are obvious (Eccles. iv. 9—12). The Baptist had adopted the method (Lk. vii. 19; Jn i. 37), and we find it repeatedly in the Apostolic Church; Barnabas and Saul, Judas and Silas, Barnabas and Mark, Paul and Silas, Timothy and Silas, Timothy and Erastus. Our Lord and the six pairs now made seven centres of teaching and healing.

gave them power] Or, *authority* (i. 22, 27, ii. 10, iii. 15). Casting out demons is again a representative miracle, covering power of healing generally (i. 39, iii. 15). It is strange to think of Judas as having authority to cast out demons.

8. *take nothing ... save a staff only*] Mt. and Lk. say, on the contrary, that they were forbidden to take a staff; and there appears to be a similar discrepancy with regard to sandals. These divergences are of no moment. The exact words used by Christ are lost; but each of the three Evangelists gives us His meaning correctly: 'Make no elaborate preparations, as if you were going a long journey on your own

9 bread, no money in their purse: but *be* shod with sandals;
10 and not put on two coats. And he said unto them, In what
place soever ye enter into an house, there abide till ye depart
11 from that place. And whosoever shall not receive you, nor

business: you are going a short journey on Mine.' The directions given recall those for eating the Passover (Exod. xii. 11).

In what follows we have, according to the true text, a climax; no food, no wallet for carrying food that might be given, no money for buying food. The word for 'money' means 'copper' or 'brass.' They were not likely to have gold or silver, or to be given either. They might accept a meal, but they were to have no other provision. The 'scrip' or 'wallet' is a bag for provisions, as the context shows, not a bag for money. The 'purse' was a pipe-shaped girdle, which in their case was to remain empty.

9. *but* be *shod with sandals*] There is no 'be' in the Greek, and we have here a violent change of construction, illustrating Mk's want of literary skill.

not put on] The reading is uncertain; but we probably have here another abrupt change of construction. It is strange criticism to see in this broken grammar signs of clumsy copying from a document. We have in it signs of Mk writing just as he would talk. In Mt. the Twelve are forbidden to *get* two *chitons*, in Lk. to *have* two, in Mk to *wear* two. The *chiton* was the less necessary garment, worn under the almost indispensable *himation* (Mt. v. 40; Jn xix. 23), therefore a 'shirt' rather than a 'coat.' The Baptist told those who had two *chitons* to 'give a share,' *i.e.* one of the two, to some one who had none (Lk. iii. 11). The high-priest rends his *chitons* (xiv. 63), and two were sometimes worn in travelling (Josephus, *Ant.* XVII. v. 7). We learn from Lk. xxii. 35 that the Twelve found this very small outfit sufficient. Mk perhaps regards this as the earliest Christian missionary experiment, and therefore records all the directions given as being of importance.

10. *In what place soever*] All three Evangelists record that the household first selected was not to be changed for one that seemed to be more eligible. 'Go not from house to house' was said to the Seventy-two (Lk. x. 7), and that is the meaning here. Calvin points out that this prohibition would prevent lingering in any one place. The Apostles would not like to become burdensome to their entertainers. The right to hospitality is recognized 1 Cor. ix. 14; and this use of a hospitable house as a missionary centre is the germ of 'the Church that is in their house' (Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15; Philem. 2).

11. *whosoever shall not receive you*] Better, *whatsoever place shall not receive you*. The principle would apply to any town or any household in the town, and Mt. takes it both ways.

hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city. And they went out, 12 and preached that men should repent. And they cast out 13 many devils, and anointed with oil many that were sick, and healed *them.*

14—29. *The Murder of the Baptizer.*

And king Herod heard *of him;* (for his name was spread 14

nor hear you] Better, *nor even listen to you.* Paul and Barnabas shake off the dust at Antioch in Pisidia, and Paul shakes out his raiment against the unbelieving Jews at Corinth (Acts xiii. 51, xviii. 6). This dramatic action was a solemn declaration to those who rejected offers of grace that the person thus acting would make no more offers. He declined all further responsibility. Pharisees are said to have performed this action on returning from pagan lands to Palestine.

for a testimony against them] Rather, '*unto* them' (R.V.). Cf. i. 44, xiii. 9. It was not a denunciation, but a warning, the object being to bring them to a better mind. The words which follow—'Verily...that city'—are an interpolation from Mt.

12. *preached*] This was their main duty, and as such is placed first; the healings were secondary.

13. *anointed with oil*] Oil was believed to have healing properties (Lk. x. 34; Jas v. 14), and this would aid faith on both sides. See on Jn ix. 6 and Knowling on Jas v. 14. This anointing for healing purposes is very different from that which is administered when healing is believed to be impossible and death imminent. It is mentioned nowhere else in the Gospels and seems not to have been employed by Christ. Mk says nothing about cleansing lepers or raising the dead (Mt. x. 8).

14—29. The Murder of the Baptizer.

Mt. xiv. 1—12. Lk. ix. 7—9, iii. 19, 20.

14. *And king Herod heard* of him] The proclamation of the Kingdom of God in seven different places in Galilee would make some stir, and this reached the ear of Antipas. Mt. and Lk. give him his correct title of 'tetrarch,' a word which Mk nowhere uses. Mk gives him the courtesy title of 'king,' as Appian and Cicero do to Deiotarus, tetrarch of Galatia. Under Caligula, Antipas tried to get the formal title of king, and thereby brought about his own ruin. In his conversations with the Baptist (*v.* 20) Jesus had probably been mentioned; but now everyone was talking about Him. It was these rumours which excited Herod.

abroad:) and he said that John the Baptist was risen
from the dead, and therefore mighty works do shew forth
15 themselves in him. Others said, That it is Elias. And
others said, That it is a Prophet, or as one of the Prophets.
16 But when Herod heard *thereof*, he said, It is John, whom I
17 beheaded: he is risen from the dead. For Herod himself
had sent forth and laid hold upon John, and bound him in

and he said] The majority of witnesses have the singular, but some very weighty authorities have the plural, which has internal evidence strongly on its side. Mk gives us, first the various rumours and views, and then the view which Herod adopted. Therefore, *and they had said*, or *had been saying*. See on *v.* 8.

that John the Baptist was risen from the dead] Better, *John the Baptizer is risen from the dead*; see on i. 4. 'Is risen' is a perfect; 'has been raised and remains so'; cf. 1 Cor. xv. 12, 13, 16, 20.

and therefore mighty works] A.V. again ignores the article (see on ii. 11); 'and therefore *the* mighty works' which are so much spoken of.

do shew forth themselves in him] R.V. is better with 'therefore do *these powers work* in him.' Usually the Greek word means in N.T. the *effects* of the miraculous powers, but here, as in 1 Cor. xii. 10, 28, it means the powers rather than the effects of them. See Lightfoot on Gal. iii. 5. The argument would apply to anyone who had been raised from the dead: such a person might be expected to have extraordinary powers.

15. *Others said*] We must insert an important conjunction; *But others* had a different explanation of the miraculous powers; they *said that it is Elijah* who has returned to the earth; *while others said a Prophet, as one of the Prophets*, equal in dignity with Isaiah or Jeremiah. The chief contrast is between those who said that it was John and those who said that it was some one else, and this is marked by the introductory 'But.' See on Jn i. 21 for Jewish beliefs about Prophets returning to life.

16. *But when Herod heard* thereof] Italics show that there is no 'thereof' in the Greek. The meaning is that, after Antipas had heard the different theories, he decided for the one which touched him most nearly; both the pronouns are emphatic. 'John, whom *I* beheaded, *he* is risen.' With the people the thought was that John was more active than ever (*v.* 14), for he had wrought no miracles while he was alive (Jn x. 41). With Antipas the thought was that beheading John had proved ineffectual.

17. *in prison*] Josephus (*Ant.* XVIII. v. 4) tells us that this was Machaerus, near the N.E. corner of the Dead Sea, a fortress, palace, and prison all in one, like that of the Popes at Avignon. It was close to the wilderness of Judaea. Tristram, *Discoveries East of the Dead Sea*, ch. xiv.

prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not 18
lawful for thee to have thy brother's wife. Therefore Hero- 19
dias had a quarrel against him, and would have killed him;
but she could not: for Herod feared John, knowing that he 20
was a just man and an holy, and observed him; and when

Philip's wife] Not Philip the son of Herod the Great by Cleopatra (Lk. iii. 1), but his son by Mariamne the daughter of Simon. It is possible that Mk is in error in calling him Philip (Josephus, *l.c.*); but, if so, it is of no moment. Antipas put away the daughter of Aretas IV, king of Arabia Petraea, in order to marry Herodias, for which insult Aretas afterwards attacked and defeated Antipas; see on 2 Cor. xi. 32. Herodias was granddaughter of Herod the Great, and therefore niece of both Philip and Antipas.

18. *For John had said*] This is more accurate than *For John said* (R.V.). See on v. 8. R.V. agrees with A.V. in *v.* 17; 'for he *had* married her.' The English pluperfect is right in both places.

It is not lawful] Lev. xviii. 16 admitted of one exception,—where the brother was dead and had left no son. Philip was still alive. It is not said that the divorce of the daughter of Aretas was a bar to the marriage; the bar was that Herodias had been his brother's wife.

Josephus says that Antipas imprisoned John because of his great influence; he might cause a revolution. That was the reason publicly given for putting John in confinement. Antipas could not avow his private reason, and perhaps he was really afraid of popular disturbance. John seems to have been leniently treated; he was allowed to receive visits (Mt. xi. 2 f.; Lk. vii. 18 f.), and Antipas himself used to converse with him (*v.* 20).

19. *Therefore Herodias had a quarrel against him*] There is no justification for 'Therefore,' and 'And' (R.V.) does not give the force of the Greek conjunction here. Better, *But Herodias was exasperated against him.* Antipas would have been content with keeping John in confinement, *but* Herodias was bent on having his life. The exact meaning of the verb is uncertain, but 'had an inward grudge' (A.V. marg.) is near the mark.

but she could not] As in xii. 12, we seem to want 'but,' and A.V. has it, in spite of the Greek, which in both places has 'and' (R.V.). This adversative use of 'and' is perhaps Hebraistic; it almost='and yet,' but we are left to see the contrast for ourselves. The contrasted cases are merely placed side by side.

20. *Herod feared John, knowing*] Herod instinctively felt that John was a righteous and holy man. Cf. Felix and St Paul (Acts xxiv. 25).

observed him] This translation makes the statement rather pointless, for it is almost tautological with what follows; much more probably the verb here means *kept him safe* (R.V.). It explains 'she could not.'

he heard him, he did many things, and heard him gladly.
21 And when a convenient day was come, that Herod on his
birthday made a supper to his lords, high captains, and chief
22 estates of Galilee; and when the daughter of the said Hero-
dias came in, and danced, and pleased Herod and them
that sat with him, the king said unto the damsel, Ask of me
23 whatsoever thou wilt, and I will give *it* thee. And he sware
unto her, Whatsoever thou shalt ask of me, I will give *it*
24 thee, unto the half of my kingdom. And she went forth,

Herodias could never compass John's death, because Antipas had him safely guarded (Tobit iii. 15; 2 Macc. xii. 42).

he did many things] This is the reading of the large majority of witnesses; but it is very vague, and if it means that 'he did many things *at John's bidding*,' then the one thing that might give it point is not stated. The two best MSS. which are rarely in error when they agree, and which are here supported by two other important authorities (ℵBL, Memph.), give us 'was much perplexed.' The difference in spelling is slight, and either word might easily be corrupted into the other (εποιει and ηπορει). *Was much perplexed* between respect for John and the desire to please Herodias, or between conscience and inclination, makes excellent sense.

heard him gladly] Antipas could appreciate the loftiness and vigour of John's conversation, so different from that of those with whom he daily lived.

21. *a convenient day*] Mk is thinking of the deadly purpose of Herodias. She at last found an opportune day.

on his birthday] This meaning may be accepted without hesitation, although in Attic Greek we should have a slightly different expression and the one here used would mean a festival in commemoration of a *dead* person. In late Greek the distinction between the two words became somewhat obscured, and Christianity helped to abolish it by regarding the death of the faithful as a birthday into eternal life. In papyri the word used here seems always to mean a birthday fête.

lords, high captains, and chief estates] Civil magistrates, military officers, and leading men; the officers are called 'tribunes.'

22. *the daughter of the said Herodias*] Rather, *of Herodias herself.* Her name was Salome, daughter of Philip. A powerfully supported reading (ℵBDLA) gives us *his daughter Herodias*; which means that the girl's name was the same as her mother's, and that she was the daughter, not of Philip, but of Antipas. If this reading is original, then Mk has made a mistake. That Herodias should degrade her daughter, to satisfy her hatred of John, is credible. That Antipas should suffer *his* daughter to be degraded, in order to please his guests, is not credible. Moreover a daughter of Antipas and Herodias could be only about two years old.

23. *unto the half of my kingdom*] The story of Ahasuerus and Esther

and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway 25
with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; *yet* for his oath's 26
sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, 27
and commanded his head to be brought: and he went and

(Esth. v. 2, 3) may have influenced this narrative. But extravagant language is credible in the circumstances. In his cups, Antipas would not stop to consider whether he *could* give away his dominions.

24. *she went forth*] In Mt. she answers at once without going out, her mother having instructed her beforehand.

25. *straightway with haste*] Either expression would have sufficed, but the combination emphasizes her intense eagerness. She is as keen as her mother is for vengeance, and Antipas might think better of his rash oath.

by and by] In 1611, this expression, 'through the inveterate procrastination of men,' was losing its original meaning of 'straightway,' 'immediately,' and was coming to mean '*not* immediately.' Fortunately it has not been retained in A.V. as the representative of Mk's favourite word. But it has been retained there in four places in the sense of 'forthwith' or 'immediately' (Mt. xiii. 21; Lk. xvii. 7, xxi. 9); and in all these places it gives a wrong impression to the modern reader. The girl demands that the head be delivered to her *instantly*.

in a charger] A large platter or dish, from 'charge' in the sense of 'load.' The girl makes it clear that the head *severed from the body* is required.

of John the Baptist] Here and in viii. 28 Mk has 'the Baptist,' but elsewhere 'the Baptizer.'

26. *exceeding sorry*] The compound adjective means '*wrapped* in distress,' 'grieved *all round*.'

for his oath's sake]

A sin it were to swear unto a sin,
But greater sin to keep a sinful oath.

would not reject her] Lit. 'displace her.' The verb is more often used of things than of persons. 'Disappoint her' may be the meaning. Cf. Ps. xv. 5, where the Greek has the same verb as the one used here.

27. Antipas allows himself no time for consideration, but *straightway sent forth a soldier of his guard* (R.V.). The word used for this soldier is the Latin *speculator*. Antipas followed the Roman custom of having chiliarchs or tribunes among his officers (*v.* 21), and he did the same in having *speculatores* among his soldiers. The name shows that they were originally scouts; but they carried despatches (Livy xxxi. 24; Tac. *Hist.* ii. 73); and they sometimes formed a bodyguard (Suet.

28 beheaded him in the prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it
29 to her mother. And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

30—44. *Return of the Twelve. Feeding of Five Thousand.*

30 And the Apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what
31 they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there

Claud. 35) and acted as executioners (Seneca, *De ira* i. 15; *De benef.* iii. 25). An execution at a banquet seems to be a monstrous thing, but Wetstein on Mt. xiv. 11 gives numerous instances of such horrors, sometimes before the eyes of the guests.

28. *gave it to her mother*] We may compare Fulvia with the head of Cicero. The history of the head ends here; but it was necessary to record the burial of the body in order to complete the explanation of the fear of Antipas, 'he is risen' (*v.* 16).

29. *his disciples*] Antipas would try to lessen his remorse by allowing John's disciples to come and remove the corpse.

his corpse] The same word is used of the Body of Jesus (xv. 45), and it is possible that a parallel between the death and burial of the Forerunner and the death and burial of the Messiah is intended. Cf. Mt. xxiv. 28 and esp. Rev. xi. 8, 9. John's disciples would probably take his body far away from Machaerus and from the dominions of Antipas. Legends about the body, as about the head, multiplied as the craze for relics increased. The commemoration of the martyrdom on 29 August is an early institution, but cannot be taken as evidence for the actual day.

30—44. RETURN OF THE TWELVE. FEEDING OF FIVE THOUSAND.
Mt. xiv. 13—21. Lk. ix. 10—17. Jn vi. 1—14.

30. *the Apostles*] Mk used the title iii. 14 by anticipation. Here it is in place after their return from their first missionary journey, but Mk does not use it again. 'The Apostles' is freq. in Lk. and Acts, and 'the Twelve' is freq. in all four Gospels.

what they had done, and what they had taught] There is no 'both' in the Greek, and the word for 'what' implies that the things accomplished were regarded as considerable; cf. iii. 8, v. 19. It was natural that they should put their deeds, including miracles, before their teaching.

31. *Come ye yourselves*] Better, *Come ye by yourselves*, which the Greek may equally well mean.

rest a while] Only a short breathing time is possible; and the

were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by 32
ship privately. And the people saw them departing, and many 33
knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he 34
came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a

compound verb and aorist tense imply that relaxation and not final rest is meant. *For those who were coming and those who were going were many*, and between the two there was no leisure even for meals.

32. *they departed into a desert place by ship privately*] Better, *they went away in their boat* (iv. 36) *to a desert place apart.* Mk and Mt. say that it was an uninhabited spot, Lk. says a town called Bethsaida. The difference is insignificant, and there need be no error. They may have left their boat at Bethsaida and gone into the country. Lk. (ix. 12) does not suppose that the miracle took place in a town. The Bethsaida of Lk. is Bethsaida Julias, E. of the Jordan, and near the place where it flows into the Lake. The existence of another Bethsaida on the W. shore of the Lake is doubtful; see on *v.* 45. Mk here repeats both the expressions used by Christ, 'apart' and 'into a desert place,' to show the exact compliance with His command. Therefore we must have either 'privately' in both verses, or 'apart' in both verses (R.V.).

33. *And they saw them going, and many knew* (*them*), *and they ran there together by land from all the cities, and outwent them.* The direction in which the disciples sailed would be seen, and perhaps the whole course of the boat was visible from the shore. Christ's presence in the boat might be distinguishable for a while; but it is safer to supply 'them' (R.V.) rather than 'Him' (A.V.) after 'many knew.' The wording here is graphic; we see fresh groups coming from the towns and swelling the crowds that were hastening along the shore. Although the distance by land was more than double, they might arrive before the boat, if the wind was contrary and the disciples had to row against it. But this does not agree with Jn vi. 3—5, which says that Christ and the disciples sat on the heights and watched the multitudes coming, so that Christ foresaw that much food would be wanted.

34. *Jesus, when he came out, saw much people*] The name is an interpolation; see on v. 24. We are not to understand that He saw no multitude until He left the boat; but now the sight excites compassion (i. 41, viii. 2, ix. 22) and leads to action. All this is evidence of the reality of Christ's human nature as well as of His Divine benevolence.

as sheep not having a shepherd] A proverbial expression (Num. xxvii. 17; 1 Kings xxii. 17; 2 Chron. xviii. 16; Judith xi. 19). Jn vi. 2 tells us that the multitudes ran after Christ to see His miracles of healing.

35 shepherd, and he began to teach them many things. And
when the day was now far spent, his disciples came unto
him, and said, This is a desert place, and now the time
36 *is* far passed: send them away, that they may go into the
country round about, and into the villages, and buy them-
37 selves bread: for they have nothing to eat. He answered
and said unto them, Give ye them to eat. And they say
unto him, Shall we go and buy two hundred pennyworth of
38 bread, and give them to eat? He saith unto them, How
many loaves have ye? go and see. And when they knew,

he began to teach them many things] This was their first need, for some had never heard Him before, and all had the first elements of true religion to learn.

35. *when the day was now far spent*] Lit. 'when it was already a late hour,' late in the day, but not yet evening (*v.* 47). The Synoptics represent the disciples as taking the initiative; in Jn it is Christ who does so by addressing a testing question to Philip.

36. *into the country round about, and into the villages*] Better, *into the farms and villages round about.* 'Round about' belongs to both 'farms' and 'villages,' which would be nearer to the spot than Bethsaida was. The word rendered 'country' in A.V. and R.V. may mean either 'fields' (xi. 8) or 'farms,' 'homesteads' (*v.* 56, v. 14).

37. *Give ye them to eat*] The pronoun is very emphatic, and it is in all three Synoptics; 'They are not to be sent away; *you* must feed them.'

Shall we go and buy...?] *Are we to go and buy?* Deliberative subjunctive, as in iv. 30, vi. 24, xii. 14. Here Jn differs considerably and is far more precise than the other three.

two hundred pennyworth] Mt. omits this, as he omits 'about 2000' (v. 13) and '300 denarii' (xiv. 5). The retention in R.V. of 'penny' for this coin is as deplorable as the retention of 'publican' for 'toll-collector.' In amount of silver a *denarius* was about a franc; in purchasing power it was a florin or half-a-crown (Mt. xx. 2 f.). To speak of 200 pennyworths to feed 5000 people is so incongruous as to be almost grotesque; the disciples name a sum like £20 or £25. 'A sum twenty times more than that which Judas carries for us would be quite insufficient' is the meaning. The question suggests that what Christ has ordered is impossible. In Jn the proposal to buy comes from Christ.

The mischief of the mistranslation is not confined to this passage. The 'two pence' of the Good Samaritan and the 'penny a day' of the owner of the vineyard seem ridiculous; and in Rev. vi. 6 maximum prices are turned into incredibly low prices by the translation 'penny.'

38. *How many loaves have ye? go and see*] The question and abrupt commands (there is no 'and') are a rebuke. 'Never mind what

they say, Five, and two fishes. And he commanded them 39
to make all sit down by companies upon the green grass.
And they sat down in ranks, by hundreds, and by fifties. 40
And when he had taken the five loaves and the two fishes, 41
he looked up to heaven, and blessed, and brake the loaves,
and gave *them* to his disciples to set before them; and the

is impossible; see what is possible. How much food have we got?' Mt. again omits what seems to imply a limitation of Christ's knowledge and power. See on *v.* 5. The 'loaves' would resemble biscuit or oatcake rather than our loaves of bread.

Five, and two fishes] Jn tells us that Andrew found these in the possession of a lad; apparently the Twelve had no provisions. Philip and Andrew, as coming from Bethsaida, would know people in the crowd and would have some idea of the resources of the neighbourhood.

39. *to make all sit down*] Better, *that all should recline.* If the people had stood, they would have crowded round the distributors, and equal distribution would have been impossible. Arranging them in 'messes' still further contributed to orderly and equal feeding.

by companies] Lit. 'drinking-parties,' and then any gatherings for taking refreshment. Both A.V. and R.V. have '*by* companies' here and '*in* ranks' (*v.* 40). The construction in both cases is the same, and the similarity might be preserved in English; *company by company* and *rank by rank.*

upon the green grass] The desert was not sand, but prairie, and the mention of green grass confirms Jn's statement that this miracle took place shortly before the Passover.

40. *ranks*] Lit. 'garden-beds' or 'plots.' The arrangement by hundreds and by fifties would greatly aid the estimating of the total.

41. *looked up to heaven*] He is now the host (Lk. xxiv. 30), with His staff of servants, and with what in His hands was a sufficient supply of food, and as the host He utters the usual blessing and directs everything. The gifts are His, bestowed, however, not directly, but through the Twelve, 'decently and in order'; and herein we have the germ of Church organization. The looking up to heaven is in all three Synoptics; cf. vii. 34 and Jn xi. 41.

and blessed, and brake] This also is in all three; Jn has 'gave thanks,' and he omits the breaking. Both verbs are used of the Eucharist (xiv. 22, 23), and they mean the same thing. The grace at meals was a thanksgiving; 'Blessed art Thou, O Lord our God, who bringest forth bread from the earth.' Mk and Lk. have a strong compound for 'brake,' *He brake in pieces, zerbrach*, a compound which occurs nowhere else in N.T. The breaking was part of the ritual of saying grace, and the breaking *in pieces* showed the completeness of the munificence; there was to be a full distribution.

gave them *to his disciples*] He continued giving (imperfect) to each

42 two fishes divided he among them all. And they did all eat,
43 and were filled. And they took up twelve baskets full of the
44 fragments, and of the fishes. And they that did eat of the loaves were about five thousand men.

Apostle in turn, and perhaps to all of them as they returned for fresh supplies, if they did return. The manner of the multiplication is not revealed, and conjectures are futile. We are told that it 'must have taken place in the hands of the Apostles'; but 'must' is out of place in such matters. Note the 'all' here and in the next verse. '*His* disciples' is as correct as '*the* disciples' (R.V.); cf. *v.* 32.

42. *were filled*] The verb used by all three was originally used of animals being supplied with fodder, and when applied to men suggested brutish feeding (Plato, *Rep.* ix. p. 586). In N.T. it has no disparaging meaning when employed of men (vii. 27, viii. 4, 8, &c.). Jn has the ordinary verb for 'fill,' and in the Septuagint the two verbs translate the same Hebrew word, even in the same verse (Ps. cvii. 9).

43. The better text gives *And they took up fragments, twelve basketfuls, also of the fishes.* Jn tells us that it was by the Entertainer's order that this security against waste was taken. The amount saved far exceeded the amount supplied by the lad, but Christ did not allow it to be wasted. The order is remarkable as coming from One who had just fed 5000 with the food for five; and a writer of fiction would hardly have invented it. And the fragments are of the loaves and fishes; nothing new has been created. The word for 'basket' is everywhere used of this miracle, a different word, which we might render 'hamper,' being used everywhere of feeding the 4000. This 'basket' was the wallet in which travelling Jews carried provisions, to avoid eating Gentile food (Juv. iii. 14, vi. 542).

44. *about five thousand men*] Adult males; a different word would be used for 'human beings' or 'people,' including women and children (i. 17, iii. 28, viii. 24, &c.). All four have 'adult males' here, and Mt. mentions the women and children in addition.

Attempts to explain away this miracle as a myth, or a parable, or a gross exaggeration, are unsatisfying. The first Temptation, as recorded by Mt. and Lk. (a narrative which must have had its origin in Christ Himself), points strongly to His having powers such as are indicated here. He would not have put His temptation into a form which implied that He had power which He knew that He did not possess. At the time when He told His disciples of His temptations experience would have shown whether there was this supposed limitation of His supernatural powers. We are not in a position to draw a hard and fast line between what is merely unknown and what is certainly impossible. This consideration applies also to the narrative which immediately follows.

45—52. *The Walking on the Water.*

And straightway he constrained his disciples to get into the 45
ship, and to go to the other side before unto Bethsaida, while
he sent away the people. And when he had sent them away, 46
he departed into a mountain to pray. And when Even was 47

45—52. The Walking on the Water.

Mt. xiv. 22—33. Jn vi. 16—21.

45. *straightway he constrained his disciples*] Jn again differs. The Synoptists say that Christ sent away the disciples and then dismissed the multitude; Jn says that Christ escaped from the people without dismissing them. But Jn shows *why* Christ insisted on the disciples going away at once. There was a tradition that the Messiah would feed Israel with bread from heaven, as Moses had done. Even without that tradition, the miracle that had saved the multitude from exhaustion in the wilderness might lead to the belief that Jesus was the Messiah; and their idea of the Messiah was that of an earthly Conqueror and King. Jesus must be made to declare Himself as such. The disciples might be induced to join such a movement, and to save them from such disastrous enthusiasm, Jesus compelled them to leave Him. The narrative of Mk is centred on what Christ did; that of Jn on what the disciples did.

to the other side...unto Bethsaida] Jn says that they 'were going over the sea unto Capernaum'; both Mk and Mt. say that they came to land at 'Gennesaret,' which was a little S. of Capernaum. This has led some to suppose that there was another Bethsaida, on the W. shore of the Lake, near Capernaum. The existence of such a place is doubtful (Hastings' *D.B.* and *Enc. Bibl.* art. 'Bethsaida'), and if we reject this second Bethsaida, then 'to the other side' does not mean across the Lake, but across the bay which separates the scene of the miracle from Bethsaida Julias. The storm prevented them from reaching Bethsaida Julias, and they then went homewards to Capernaum.

while he sent away the people] Better, *while He Himself* (iv. 38) *sendeth the multitude away* (R.V.). Then He is to rejoin them, as 'go before' implies, and this is rather against Bethsaida being on the W. shore. The distance round the N. end of the Lake would be very considerable, while that round the little bay would be only a moderate walk.

46. *when he had sent them away*] Better, *after He had taken leave of them* (R.V.), parting from them in a friendly way (Lk. ix. 61; Acts xviii. 22). Mt. loses this point.

into a mountain to pray] 'Into *the* mountain'; see on iii. 13. The human nature of our Lord is again conspicuous, not merely in His praying, but in His seeking solitude at sunset on the mountain side as a help to prayer. Jn mentions these accessories, but not the prayer. On

come, the ship was in the midst of the sea, and he alone on
48 the land. And he saw them toiling in rowing; for the wind
was contrary unto them: and about the fourth watch of the
night he cometh unto them, walking upon the Sea, and would
49 have passed by them. But when they saw him walking upon
the Sea, they supposed it had been a spirit, and cried out.
50 For they all saw him, and were troubled. And immediately
he talked with them, and saith unto them, Be of good cheer:
51 it is I; be not afraid. And he went up unto them into the

two other occasions Mk records that Christ prayed, the first day's work at Capernaum (i. 35) and the Agony (xiv. 35).

47. *when Even was come*] It was late in the day (*v.* 35) when arrangements for the Feeding began, and now the brief twilight was ending in darkness.

48. *toiling in rowing*] Lit. '*tormented* in rowing.' The Paschal moon would give light enough to show the boat struggling against the wind.

about the fourth watch] Mk (xiii. 35) and Mt. (xiv. 25) follow the Roman division of the night into four watches. Lk. (xii. 38) probably follows the Jewish division into three (Judg. vii. 19); but see Acts xii. 4.

walking upon the Sea] The expression is exactly similar to 'on the land' (*v.* 47). Christ was not walking *by* the sea, but upon its surface. His walking by the sea would not have terrified them, and from the shore He could not have conversed with them. We may refuse to believe the miracle, but the narrative has not arisen through misinterpretation of language. Nor is it an imitation of O.T. miracles; Christ does not divide the Jordan and walk over on dry ground (Josh. iii. 14—17; 2 Kings ii. 8, 14). 'These attempts are usually unconvincing, and provoke the remark how much ingenuity can be combined with a lack of common sense' (Salmon, *The Human Element*, p. 323). It is rash to be positive as to what would be possible or impossible for a unique Personality such as that of Jesus Christ.

would have passed by them] We have here the impression of an eye-witness; the Figure looked as if it meant to pass by them; cf. vii. 27; Lk. xxiv. 28. Mt. omits this; see on i. 45 and vii. 24.

49. *supposed it had been a spirit*] The Greek for 'spirit' is a different word which is very freq. in N.T. The word used here occurs only in this connexion. 'Apparition' occurs nowhere else in A.V. or R.V., and it preserves the derivation of the Greek word as something that *appears*. 'Phantasm' is the Greek word.

50. *For they all saw him*] It was no subjective delusion; there was something objective which all of them perceived. He addressed them at once, and their trouble was at an end.

be not afraid] Present imperative; *Cease to fear;* v. 36, x. 14.

ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they con- 52
sidered not *the miracle* of the loaves: for their heart was hardened.

53—56. *Ministry in the Plain of Gennesaret.*

And when they had passed over, they came into the 53
land of Gennesaret, and drew to the shore. And when 54
they were come out of the ship, straightway they knew him,
and ran through that whole region round about, and began 55
to carry about in beds those that were sick, where they heard
he was. And whithersoever he entered, into villages, or 56
cities, or country, they laid the sick in the streets, and be-
sought him that they might touch if it were but the border
of his garment: and as many as touched him were made
whole.

51. *were sore amazed in themselves*] This time they keep their thoughts to themselves; contrast iv. 41.

52. It was natural that His walking on the waves and the sudden cessation of the gale should amaze them more than the feeding of the multitudes (viii. 17). As fishermen they could appreciate the former.

heart was hardened] See on iii. 5.

53—56. Ministry in the Plain of Gennesaret.
Mt. xiv. 34—36.

53. The better text gives *And when they had crossed over to the land, they came unto Gennesaret*, which was then a fertile and prosperous district (Josephus, *B.J.* III. x. 8).

54. *straightway they knew him*] It was still early (*v.* 48), but there were people who recognized Him and were eager to get their sick folk healed. It was all done rapidly, while the news of His arrival kept spreading.

55. *began to carry about*] They were sometimes too late; He had left before they arrived; and they then carried the sick on their beds from place to place, until they overtook Him.

where they heard he was] Lit. 'where they heard He *is*,' the very word of the report; 'He *is* in such a place.'

56. *in the streets*] This is probably a corrupt reading. 'In the *market places*' would be likely to be corrected, because villages would not have market places. But 'marketplace' here has its original signification as 'a place where people assemble.' Say *in the open places*.

the border of his garment] The way in which the woman with the issue had been cured had doubtless become widely known.

1—13. *Questions of Ceremonial Cleansing.*

7 Then came together unto him the Pharisees, and certain
2 of the Scribes, which came from Jerusalem. And when they
saw some of his disciples eat bread with defiled, that is
3 to say, with unwashen, hands, *they found fault.* For the
Pharisees, and all the Jews, except they wash *their* hands oft,
4 eat not, holding the tradition of the Elders. And *when they*

VII. 1—13. QUESTIONS OF CEREMONIAL CLEANSING.
Mt. xv. 1—20.

1. *Then came together unto him*] There is no 'Then'; *And there are gathered together unto Him;* cf. iv. 1, v. 21, vi. 30. Hitherto it has been a not unfriendly company that has collected where the great Teacher and Healer was to be found (i. 33, ii. 2, iii. 10, 32, iv. 1, v. 21, vi. 30, 55). Hostile elements have sometimes intruded, but they have been exceptional (ii. 6, 16, iii. 6, 22). Now the gathering consists of hostile critics.

the Pharisees] See on ii. 16.

which came from Jerusalem] This may mean that a new party of Scribes (iii. 22) had arrived. A.V. is right in putting a full stop at the end of the verse; 'they saw' is not to be connected with 'came.'

2. *And when they saw*] This new sentence is broken by the long parenthesis in *vv.* 3 and 4 and never finished.

defiled] Lit. 'common,' a technical term for what was common to the Gentiles, but ceremonially unclean to the Jews (Acts x. 14, 28, xi. 8).

eat bread] Better, *eat their bread* (cf. iv. 26, 36, vi. 32); lit. 'eat their *loaves*.' The usual phrase is 'eat bread' (singular, and with no article or pronoun) both in N.T. (iii. 20; Mt. xv. 2; Lk. xiv. 1, 2) and O.T. (Exod. ii. 20; 2 Sam. ix. 7).

that is] Added for Gentile readers.

3. Another explanation inserted for Gentile readers.

all the Jews] 'All strict Jews,' all who wished to observe the regulations of the Scribes (Lk. i. 6, ii. 25, xviii. 9). The regulations of the Law had been enormously increased by the Scribes, with the result that the right sense of proportion had been lost. People confounded what was ceremonially trivial with what was ceremonially important, and also what was purely ceremonial with what was moral, the former being often preferred to the latter. The longest of the six books of the Mishna treats of purification, and thirty chapters are given to the cleansing of vessels. *D.C.G.* art. 'Purification.'

oft] Or, *diligently* (R.V.). 'With the fist' (A.V. marg.) is the best rendering, and this may be explained either literally, rubbing the fist of one hand in the palm of the other, or metaphorically, of vigorous washing. The word is a well known puzzle, and no solution is certain.

the tradition of the Elders] Traditions handed down for generations

come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the Elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you Hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. For laying aside the Commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and

and sanctioned by great teachers were regarded by the Pharisees and their adherents as of equal obligation with Scripture. The traditions were seldom wrong in themselves, but they were treated as of such importance that real duties were neglected. This inevitably follows when right conduct is regarded as the keeping of certain rules.

4. In the market and other public places they might come in contact with persons or things which were ceremonially unclean.

except they wash] The better text gives *except they sprinkle themselves.* Either verb might be used of holding their hands over a bason and having water poured over them, which was probably the usual practice.

pots] The jugs in which the water for drinking or purifying was kept. The word is here used not of a definite measure (*sextarius*=a pint and a half), but of a household vessel without reference to size.

and of tables] These words are a wrong translation of a wrong reading. 'And couches,' or 'and beds,' would be the right translation; but the words should be omitted altogether.

5. *eat bread*] Better, *eat their bread,* as in *v.* 2.

6. *Well hath Esaias prophesied*] 'With beautiful appropriateness did Isaiah prophesy.' Cf. Acts xxviii. 25.

Hypocrites] This word, so freq. in Mt., is found here only in Mk and not at all in Jn. In Job it means the godless man.

7. *in vain*] The expression is freq. in the Septuagint, but is not found in N.T., except in this quotation.

teaching for *doctrines the commandments of men*] There is no article, *teaching as doctrines commands of men.* This was the source of the evil; their doctrines were of their own devising. They burdened the conscience with external details which had no moral value and no spiritual meaning.

8. *the Commandment of God*] Commonly used of a single commandment (x. 5, 19, xii. 28), but here of the Divine Law as a whole; see on 1 Tim. vi. 14. The verse looks like another version of *v.* 9.

9 many other such like things ye do. And he said unto them,
Full well ye reject the Commandment of God, that ye may
10 keep your own tradition. For Moses said, Honour thy
father and thy mother; and, Whoso curseth father or mo-
11 ther, let him die the death. But ye say, If a man shall say
to his father or mother, *It is* Corban, that is to say, a gift,
by whatsoever thou mightest be profited by me; *he shall be*
12 *free.* And ye suffer him no more to do ought for his father

9. *And he said unto them*] This introductory formula, which is superfluous in the middle of a continuous speech, confirms the impression that *v.* 8 and *v.* 9 come from two different sources.

Full well] This was the beautiful result of their putting a 'fence about the Law,' their fence had shut off the Law so completely that the sight of it was lost.

reject] See on vi. 26. As applied to such words as 'commandment,' 'law,' or 'covenant,' the verb means not merely violating, but treating as null and void (Heb. x. 28; Gal. iii. 15). The oral tradition had ousted the written Law,—everywhere by engrossing men's attention, and in some cases by contravening its spirit. *D.C.G.* art. 'Tradition.'

10. *For Moses said*] The Pentateuch was quoted as Moses (i. 44, x. 3, xii. 19; see on xii. 26). But the Law was given 'through,' not 'by,' Moses.

curseth] Better, *speaketh evil of* (R.V.); in ix. 39 and Acts xix. 9, A.V. has 'speak evil of' for the same verb. 'Curseth' spoils our Lord's illustration, for there is no 'cursing' in what follows. The son dishonours his parents, but he utters no curse.

let him die the death] Lit. 'let him end by death' or 'die by death.'

11. *But ye say*] With a strong emphasis on 'ye,' 'ye in opposition to Moses'; cf. Jn v. 45. We have here one of Mk's unskilful constructions. He forgets that he began with 'ye say' and never finishes the sentence.

Corban, that is to say, a gift] As in v. 41, vii. 34, xiv. 36, we have Aramaic with a translation. *Corban* is not found in O.T., but Josephus (*Ant.* IV. iv. 4) gives it with this translation. It means a *dedicated* or *vowed* gift, a gift not to be revoked by the giver. The Scribes taught that a vow, however unrighteous, must stand, as Antipas with his oath to Salome. Even if the man who made the unrighteous vow desired to remedy the wrong, and even if the wrong was to his own parents, he could not be allowed to remedy it. Such ruling cut right across the Fifth Commandment. The sentence means, 'Whatsoever support thou mightest have from me is irrevocably given elsewhere.'

he shall be free] As italics show, these words are not in the Greek, but something of the kind is required to complete 'ye say, If a man shall say, &c.'

12. *And ye suffer him no more*] Better, *Ye no longer suffer him*

or his mother; making the word of God of none effect 13
through your tradition, which ye have delivered: and many
such like things do ye.

14—23. *The Source of real Defilement.*

And when he had called all the people unto him, he said 14
unto them, Hearken unto me every one *of you*, and under-
stand: there is nothing from without a man, that entering 15
into him can defile him: but the things which come out of
him, those are they that defile the man. If any man have 16

(R.V.). Omit 'And,' which is an attempt to mend the faulty construction. 'So far from telling him that his duty to his parents is paramount, you insist upon his violating it.'

13. *making...of none effect*] Stronger than 'reject' (*v.* 9). They not only treated it as void; so far as in them lay, they made it void. In papyri the verb is used of annulling contracts. Passages in the Talmud definitely put tradition and comment above Scripture; 'The words of the Scribes are lovely above the words of the Law; for the words of the Law are weighty and light, but the words of the Scribes are all weighty.' But there are passages in the Talmud which state the duty to parents strongly. 'Rabbi Chiyah asserted that God preferred honour shown to parents to that displayed towards Himself.'

14—23. THE SOURCE OF REAL DEFILEMENT.

Mt. xv. 10—20.

14. *called all the people unto him*] Better, *called to Him the multitude again.* He often invited people to come and listen to Him, and now He does so again. Having answered the cavils of the Scribes, He resumes the more profitable work of freeing the multitude from the unspiritual traditions of the Pharisees. Mk (about 27 times), even more than Mt. (about 17 times), is fond of 'again'; Lk. (thrice) seems to avoid it.

15. Mk gives this illuminating principle in the most comprehensive terms; *There is nothing external to a man which by entering into him can defile him.* Mt. narrows it by limiting it to meat and drink. Externals cannot pollute a man, because they do not touch the man's self, but only his body. Like other parabolic utterances of Christ, this Saying was not understood even by the Twelve at the time, nor indeed even after Pentecost (Acts x. 14). But, when this Gospel was written, the Evangelist recognized the practical result of this principle;—Levitical prohibitions of certain foods as unclean had been abolished (see *v.* 19 *b*).

but] 'On the contrary, the things which defile the man are the thoughts, words, and deeds which come out of him.'

16. The verse is omitted in the best authorities.

17 ears to hear, let him hear. And when he was entered into
the house from the people, his disciples asked him con-
18 cerning the parable. And he saith unto them, Are ye so
without understanding also? Do ye not perceive, that
whatsoever thing from without entereth into the man, *it*
19 cannot defile him; because it entereth not into his heart,
but into the belly, and goeth out into the draught, purging
20 all meats? And he said, That which cometh out of the
21 man, that defileth the man. For from within, out of the
heart of men, proceed evil thoughts, adulteries, fornications,

17. *when he was entered into the house*] There is no 'the' (cf. v. 38); the particular house is of no moment; *when He came indoors* is the meaning. We have this detail repeatedly when private instruction is given (ix. 28, 33, x. 10), and it is possible that in all these cases we have personal recollection of a detail. The disciples once more ask for an interpretation of a Saying that was dark to them (iv. 10, 11).

18. *Are ye so without understanding also?*] As before (iv. 13), He expresses surprise at their want of discernment. It is doubtful whether 'so' belongs to 'without understanding'; better, *Is it so that you also are without understanding?* And 'you also' may be 'even you'; either makes good sense. Cf. i. 27; Mt. v. 46.

cannot defile him] Cannot pollute him in any religious sense; he is not morally the worse.

19. *purging all meats*] It is impossible to get any intelligible meaning out of these familiar words, which are the result of a slight, but momentous error in transcription, viz. the substitution of a short 'o' for a long one. 'Purging' or 'making clean' agrees with the Speaker, Christ, not with any word in the previous sentence; and 'making clean all meats' are not the words of Christ, but of the Evangelist, who slips in a parenthetical comment to point out the effect of the principle just promulgated. In saying that nothing from without can defile a man Christ was *making all meats clean.* Distinctions between clean and unclean food, even when made by the Law, were done away. The Evangelist makes similar remarks iii. 30 and v. 8. The true reading is preserved in ℵABLΔ and other authorities.

20. *And he said*] The Lord's words are resumed after the interjected comment of the Evangelist. Deut. xxii. 23 has a germ of this.

21. *The thoughts that are evil* (R.V. marg.) constitute the genus, of which twelve species are enumerated, six in the plural and six in the singular. Of these twelve, Mt. omits seven, and he adds 'false witness.' In Gal. v. 19—21 we have sixteen or seventeen sins, of which only two or three are in Mk; in Wisd. xiv. 25, 26 we have fifteen or sixteen, of which only five are in Mk; in Didache v. 9, twenty-two, of which only six are in Mk. These lists strikingly illustrate the multiplicity of evil. Both Mk and Mt. begin, where all sin begins, in the region of thought;

murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man. 22 23

24—30. *The Syrophenician Woman.*

And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have 24

but there is no classification of the vices, such as we should have in a treatise on ethics.

22. *covetousness*] Better, *covetings*; efforts to get more than one's due; see on 2 Cor. ix. 5, 6, 7.

lasciviousness] Unblushing licentiousness, defying public opinion. It cares nothing for the feelings of others.

A belief in the *evil eye*, which brings ill to the person or thing on whom it rests, seems to be almost universal in savage and half-civilized nations. But the evil eye in Scripture is envy and greed combined. 'An evil eye is envious over bread' (Ecclus. xiv. 8, 10; cf. xxxi. 12—14; Tobit iv. 7; Deut. xv. 9, xxviii. 54, 56). See Lightfoot on Gal. iii. 1.

blasphemy] Better, 'railing' (R.V.) or 'backbiting.' See on 2 Cor. xii. 20. It is an offence against men, not against God, that is meant.

pride] The sin of the 'superior' person, who loves to make himself conspicuous, and 'sets all others at nought' (Lk. xviii. 9). In the Psalms of Solomon the word is often used of the insolent pride of the heathen.

foolishness] The fool in Scripture is one who does not know the moral value of things; he thinks that sin is a joke, and he mocks at those who treat it seriously. Such an attitude renders other vices incurable.

24—30. The Syrophenician Woman.

Mt. xv. 21—28.

24. *And from thence*] Better, *But from thence.* The conjunction marks the transition to different scenes and different work. Out of 88 sections in Mk, only 6 have this 'But' (δέ) at the outset, while 80 begin with 'And' (καί). The difference should be marked in translation with either 'But' or 'Now'; cf. i. 14, 32, x. 32, xiii. 14, xiv. 1. In i. 32 and x. 32 both A.V. and R.V. have 'And' as here. 'From thence' means from Capernaum.

he arose, and went] 'Arose' does not refer to sitting to teach; it refers to His moving from the place. Hebraistic fulness of expression. Cf. x. 1. Christ is retiring once more from the hostility which His preaching provoked (iii. 7) and from the pressure of inconsiderate followers (vi. 31).

into the borders of Tyre and Sidon] The words 'and Sidon' are of rather doubtful authority, but they may be retained as probably genuine.

25 no man know *it:* but he could not be hid. For a *certain*
woman, whose young daughter had an unclean spirit, heard
26 of him, and came and fell at his feet. The woman was a
Greek, a Syrophenician by nation; and she besought him
27 that he would cast forth the devil out of her daughter. But
Jesus said unto her, Let the children first be filled: for it is
not meet to take the children's bread, and to cast *it* unto the
28 dogs. And she answered and said unto him, Yes, Lord:

Cf. v. 17; Mt. ii. 16. Some of the inhabitants of this region had been attracted to the Lake to see Jesus (iii. 8), and like the Gerasenes they were probably pagan. Christ visits their country to escape publicity. He had forbidden the disciples to go to the Gentiles; they were to confine themselves to the house of Israel (Mt. x. 5). He now takes them to the Gentiles. But this is no change of purpose. They are not to teach the Gentiles, but to find quiet for being taught themselves.

would have no man know it] This is doubtless the right rendering, but 'He wished to know no one' is possible. What he desired to avoid was interruption.

he could not be hid] Mt. characteristically omits the statement that Christ was unable to do what He wished. He could not be hid, because some who had seen Him in Galilee recognized Him.

25. *For a* certain *woman*] We must insert *straightway* and substitute *But* for 'For.' 'On the contrary, a woman at once when she heard about Him came.'

26. *The woman was a Greek*] There is no parenthesis, but a conjunction which shows the connexion; *Now the woman was a Greek-speaking woman, a Phenician of Syria by race.* She was not a Greek, but she spoke Greek, and the conversation, like that with Pilate, would be in Greek. These Phenicians came from the Canaanites. The Clementine Homilies (ii. 19, iii. 73, iv. 6) call her Justa and her daughter Bernice. In Mt. she makes three appeals, of which Mk omits one and also the appeal of the disciples, begging Him to grant her request and send her away.

27. *the children first*] 'The children' are the Jews, but 'first' implies that others will have their turn (Jn x. 16, xii. 32, xvii. 20). This important 'first,' which mitigates the harsh refusal, is omitted by Mt.

the dogs] The word is a diminutive, a kind of word of which Mk is rather fond. The Gentiles are not called 'dogs' but 'doggies,' which is a further mitigation of the apparent harshness. Gentiles are not outside scavengers, homeless and unclean (Ps. lix. 7, 15), but household companions and pets. In Mt. vii. 6; Phil. iii. 2; Rev. xxii. 15 we have 'dogs' and not 'doggies.' Christ's reply illustrates the principle that strong faith is tried by apparent disregard, to make it more perfect; whereas weak faith is encouraged (v. 36, ix. 23).

28. *Yes, Lord: yet the dogs*] Rather, *Yes, Lord, and the doggies.*

yet the dogs under the table eat of the children's crumbs.
And he said unto her, For this saying go thy way; the devil 29
is gone out of thy daughter. And when she was come to her 30
house, she found the devil gone out, and her daughter laid
upon the bed.

31—37. *Return to Decapolis.*

And again, departing from the coasts of Tyre and Sidon, he 31
came unto the sea of Galilee, through the midst of the coasts
of Decapolis. And they bring unto him one that was deaf, 32
and had an impediment in his speech; and they beseech him

She fully assents to the Lord's utterance, and carries it on to her own conclusion; 'Quite so, Lord; and in that case I who am a doggie may have a crumb.'

29. *For this saying*] The Lord commends the ready reply and admits that in argument she has won. Like the centurion (Mt. viii. 5—13), she believes that Christ can heal at a distance, and, like him, she wins Christ's admiring approval (Mt. xv. 28). This is the only case in Mk in which our Lord heals at a distance.

30. *laid upon the bed*] Like the demoniac boy (ix. 26), she was suffering from exhaustion after the last convulsion.

This crumb, won from our Lord by the heathen mother's 'shamelessness' (Lk. xi. 8), pertinacity (Lk. xviii. 2—5), and faith (Lk. vii. 9), remains isolated. He at once returns to the principle of feeding the children first.

31—37. Return to Decapolis.

31. *from the coasts of Tyre and Sidon*, &c.] The true reading gives *from the borders of Tyre, and came through Sidon* (R.V.). This means a very long circuit; about 20 or 30 miles northward to Sidon, then eastward and southward, till He reached the E. shore of the Lake. The object of the long circuit was to gain the retirement necessary for the training of the Twelve. He had twice failed in securing this (vi. 31—34 and vii. 24). The reading in A.V. avoids the statement that He entered a city which was wholly heathen; hence the alteration.

Decapolis] He is once more in or near the country of the Gerasenes, where the healed demoniac has been acting as a pioneer (v. 20).

32. *deaf, and had an impediment*] Deaf people, unable to hear the sounds which they make, often speak very imperfectly, and sometimes cease to attempt to speak at all.

they beseech him] The man could not speak for himself; so his friends act for him, as in the case of the paralytic (ii. 3—5). See on viii. 22.

33 to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and
34 touched his tongue; and looking up to heaven, he sighed,
35 and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue
36 was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so
37 much the more a great deal they published *it;* and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

1—9. *The Feeding of the Four Thousand.*

8 In those days the multitude being very great, and having

to put his hand upon him] Cf. v. 23, vi. 5. Christ does more than they ask, apparently in order to secure faith on the man's part.

33. *he took him aside*] It was necessary to free the man from all distraction. This taking him apart, and the using of appropriate means, increased his confidence in Christ's good will and power. Spittle was believed to be remedial; see on Jn ix. 6.

34. *looking up to heaven*] Asking for help; vi. 41; Jn xi. 41.

he sighed] Signs of Christ's perfect humanity are again evident; see on iii. 5 and Jn xi. 35.

Ephphatha, that is, Be opened] Aramaic with a translation; see on v. 41. Deaf people understand what is spoken by watching the lips of the speaker, and a word like Ephphatha could easily be read from the lips.

35. *the string of his tongue was loosed*] We need not think of an actual ligament. The meaning is that he was released from the impediment in speech caused by his deafness.

36. *so much the more*] These commands to be silent were commonly disregarded, but that does not prove that they ought not to have been given. The Decalogue is not discarded because of man's disobedience.

37. *were beyond measure astonished*] This is simple history; Mk is not suggesting in an allegory the conversion of the Gentiles. He has not told us that the crowd was composed of Gentiles.

the dumb to speak] Here we have a play upon words which is doubtless intentional; *the speechless to speak.* Cf. vi. 5, ix. 24.

VIII. 1—9. The Feeding of the Four Thousand.

1. *In those days*] During the concluding part of the journey mentioned in vii. 31. Mk rarely begins a new section without a conjunction; cf. ix. 24, 28. The people of Decapolis had heard of His fame (v. 19),

nothing to eat, Jesus called his disciples unto him, and saith
unto them, I have compassion on the multitude, because 2
they have now been with me three days, and have nothing
to eat: and if I send them away fasting to their own houses, 3
they will faint by the way: for divers of them came from
far. And his disciples answered him, From whence can a 4
man satisfy these *men* with bread here in the wilderness?
And he asked them, How many loaves have ye? And they 5
said, Seven. And he commanded the people to sit down 6
on the ground: and he took the seven loaves, and gave
thanks, and brake, and gave to his disciples to set before
them; and they did set *them* before the people. And they 7
had a few small fishes: and he blessed, and commanded to
set them also before *them.* So they did eat, and were filled: 8
and they took up of the broken *meat* that was left seven
baskets. And they that had eaten were about four thou- 9
sand: and he sent them away.

and both Jews and Gentiles would flock to Him when they heard that He was in the neighbourhood.

called his disciples] As in Jn's account of feeding the 5000, our Lord takes the initiative.

2. *I have compassion*] It is often said of Christ that He feels compassion (i. 41, vi. 34, ix. 22), but nowhere else does He say this of Himself.

three days] One whole day and part of two others; 'since the day before yesterday.' The 5000 followed Him for less than a whole day.

3. *if I send them away fasting*] This looks like a reference to what the disciples had proposed on the former occasion (vi. 36). Have they anything better to propose now?

4. *whence can a man satisfy...?*] Better, *whence shall one be able to fill?* The disciples' question is urged as an argument for regarding this miracle as a doublet of vi. 34—44. Could the disciples, who had seen how the 5000 were fed, have made such a reply? They would have said '*Thou* canst feed them.'

Their question diffidently suggests this; they confess their own powerlessness and leave the solution to Him.

6. *gave thanks*] It is probably with little or no change of meaning that 'gave thanks' is used of the bread, and 'blessed' of the fishes. See on vi. 41.

8. *seven baskets*] As in the former case, there was enough and to spare, and what was over was carefully gathered up. To distinguish the word which is everywhere used of the 5000 from that which is everywhere used of the 4000 (*vv.* 19, 20; Mt. xvi. 9, 10), we may call

10—13. *Another Attack of the Pharisees.*

10 And straightway he entered into a ship with his disciples,
11 and came into the parts of Dalmanutha. And the Pharisees
came forth, and began to question with him, seeking of him
12 a sign from heaven, tempting him. And he sighed deeply in
his spirit, and saith, Why doth this generation seek after a

the latter 'hampers.' These 'hampers' were probably made of woven twigs or rushes, and might hold a man (Acts ix. 25). The marked difference of the words for baskets is one of the strongest arguments against the identification of the two miracles. And here there is no excitement afterwards. Jesus does not force the disciples to go away without Him; they go away quietly with Him.

Nevertheless, the possibility that we are here dealing with a different tradition of one and the same miracle must be admitted. All that is certain is that Mk believed in two miraculous feedings. The silence of Lk. proves nothing, for he makes no use of this portion of Mk.

The twelve 'baskets' or wallets corresponded with the number of the disciples, each having one. It is accidental coincidence that the number of the 'hampers' corresponded with the number of the loaves.

10—13. Another Attack of the Pharisees.
Mt. xv. 39 *b*—xvi. 5 *a*.

10. *into a ship*] Better, *into the boat* (R.V.) which He often used (iii. 9, iv. 36, vi. 32). See on ii. 16.

Dalmanutha] Mt. says Magadan, and in both Gospels there are differences of reading. We do not know whether there were two places or one, nor do we know on which side of the Lake to look for either of them.

11. *came forth*] As if from an ambuscade. Mt. adds the Sadducees, as he does six times. Mk and Lk. mention the Sadducees only once, Jn not at all. *They began* once more *to question with Him.* For some time He had escaped them.

a sign from heaven] Such as a voice, a return of the manna, or the sun and moon to stand still. This demand was made more than once (Mt. xii. 38, xvi. 1; Lk. xi. 15), and such a challenge would be likely to be repeated; but the popular taste for miracles is not encouraged by Christ (see on Jn iv. 48, xx. 29) and is disparaged by St Paul (1 Cor. i. 22).

12. *sighed deeply in his spirit*] Again we have evidence of the reality of Christ's human nature; see on ii. 8 and iii. 5.

Why doth this generation...?] As usual, Mt. omits a question which seems to imply that Christ needed to be informed; see on v. 30. But He was not asking for information; He was expressing regret. They did not want to be convinced that He *was* the Messiah; they wanted

sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and entering into 13
the ship again departed to the other side.

14—21. *The Leaven of the Pharisees and the Leaven of Herod.*

Now *the disciples* had forgotten to take bread, neither had 14
they in the ship with them more than one loaf. And he 15
charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod. And they rea- 16
soned among themselves, saying, *It is* because we have no bread. And when Jesus knew *it*, he saith unto them, Why 17
reason ye, because ye have no bread? Perceive ye not yet, neither understand? Have ye your heart yet hardened? having 18

material for proving that He was not. His own generation was as wrong-headed towards Him, as the generation to which Moses belonged was towards him.

13. *to the other side*] The site of Dalmanutha being unknown, we do not know which side is meant.

14—21. The Leaven of the Pharisees and the Leaven of Herod.

Mt. xvi. 5 *b*—12. Cf. Lk. xii. 1.

14. *had forgotten*] This is a legitimate use of the pluperfect; see on v. 8; but R.V. has *they forgot.*

in the ship] According to Mt., what follows took place after they had landed on the other side. The *one loaf* is a detail which is well remembered.

15. *beware of the leaven*] Leaven works imperceptibly and may represent good (Mt. xiii. 33) or bad (1 Cor. v. 6; Gal. v. 9) influence. But it is generally used of bad influence, fermentation being regarded as corruption; fermentation disturbs, inflates, and sours. Hence the careful banishment of it during the Passover. Mt. interprets the leaven of the Pharisees (and Sadducees) as their 'doctrine,' Lk. (xii. 1) as 'hypocrisy,' and this might apply to Herod also. Mk gives no interpretation and the divergent interpretations in Mt. and Lk. point to early conjectures. The repetition of 'the leaven' shows that the leaven of Herod is different from the leaven of the Pharisees, but the two were alike in working against Christ.

17. *Why reason ye...?*] Their discussion was audible, and their want of apprehension seems to have surprised Christ Himself. Cf. iv. 13, 40, vii. 18.

Have ye your heart yet hardened?] The 'yet' is an interpolation,

eyes, see ye not? and having ears, hear ye not? And do ye
19 not remember? When I brake the five loaves among five
thousand, how many baskets full of fragments took ye up?
20 They say unto him, Twelve. And when the seven among
four thousand, how many baskets full of fragments took ye
21 up? And they said, Seven. And he said unto them, How
is it that ye do not understand?

22—26. *A Blind Man healed at Bethsaida.*

22 And he cometh to Bethsaida; and they bring a blind
23 man unto him, and besought him to touch him. And he

but an early one. Mt. again spares the Twelve by omitting this and the next two reproachful questions. See on iii. 5, iv. 13, vi. 52. *Oxyrh. Log.* 3 runs "Because they are blind in their heart and see not, they are poor and know not their poverty."

18. *And do ye not remember?*] So also R.V., but 'And ye do not remember' is possible. The sentence should be taken in conjunction with what follows, either interrogatively or categorically; *And do ye not remember, when I brake...how many baskets ye took up?*

20. *how many baskets...?*] Or, 'hampers'; not the same word as in *v.* 19, but the same as in *v.* 8. The disciples remember the facts, but they have failed to see their significance.

21. *How is it that...?*] Better, *Do ye not yet understand?* A repetition of the reproach in *v.* 17. Their error was twofold; they did not see that 'leaven' was a metaphor; and they did not see that One who had fed thousands with a very small supply was not likely to be disturbed because, in a short cruise, they had scarcely any food. They were not only without understanding (vii. 18), but had 'little faith' (Mt. xvi. 8). Evidently the manner of feeding the multitudes had not greatly impressed them. The second time they are almost as much at a loss as the first; and in this third and trifling difficulty about food they are at a loss again.

22—26. A Blind Man healed at Bethsaida.

22. *Bethsaida*] Bethsaida Julias, which was perhaps the only Bethsaida on the Lake. See on vi. 45.

a blind man] The Ephphatha miracle (vii. 32 f.) and this are peculiar to Mk, and they have similarities of detail, some of which may have led Mt. to omit both. They seem to suggest that He had difficulty in effecting the cure. In each case He first isolated the sufferer, and He did not heal merely with a word or a touch. Moreover in this case Christ asks for information, and His success in restoring sight is at first only partial. The parallel extends beyond the two miracles; each is an item in parallel groupings, viii. 1—26 as compared with vi. 30—vii. 37.

took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked 24 up, and said, I see men as trees, walking. After that he put 25 his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent 26 him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27—30. *The Confession of Peter.*

And Jesus went out, and his disciples, into the towns of 27

In each of these two sections we have a voyage, a feeding of a multitude, and a miracle of healing by means of spittle and touch.

23. *spit on his eyes*] Spittle was believed to be good for the eyes (see on Jn ix. 6), and the use of it would aid the man's faith.

asked him if he saw ought] The effort to see would be an act of faith, like the attempt to stretch out the withered hand (iii. 5).

24. *he looked up*] The man stands the test and tries to see. The Greek verb might mean 'recovered sight'; and here and Jn ix. 11 either meaning makes sense. Usually the context is decisive; *e.g.* 'look up' (vi. 41, vii. 34, xvi. 4), but 'recover sight' (x. 51, 52).

I see men as trees] The better text gives *I see the men; for I perceive people as trees walking.* He knows that what he sees are men, because they walk, but to him they look like trees.

26. *sent him away to his house*] Over-exercise of his newly recovered powers of speech and sight would be harmful; so also might be free intercourse with curious neighbours.

Neither go into the town] Better, *Do not even enter into the village* (R.V.). Christ had lamented over the people of Bethsaida for their callousness respecting His mighty works (Mt. xi. 21), and their influence on the newly healed would not be for good. As the tense (aorist) shows, the prohibition is only temporary. The second prohibition, though found in many MSS., is probably not genuine.

27—30. The Confession of Peter.

Mt. xvi. 13—20. Lk. ix. 18—21.

27. *Jesus went out*] He left Bethsaida, which had been rebuilt by Philip the tetrarch and named Julias in honour of the daughter of Augustus, and came to the neighbourhood of Paneas, which had been rebuilt by Philip and named Caesarea in honour of Augustus himself (Josephus, *Ant.* XVIII. ii. 1). It was called Caesarea Philippi to distinguish it from Caesarea Palaestinae or Stratonos on the coast. Our Lord is once more going northwards, to find quiet for the training of the Twelve and for His own preparation for suffering and death. But this

Cæsarea Philippi: and by the way he asked his disciples,
28 saying unto them, Whom do men say that I am? And they
answered, John the Baptist: but some *say*, Elias; and others,
29 One of the Prophets. And he saith unto them, But whom
say ye that I am? And Peter answereth and saith unto him,
30 Thou art the Christ. And he charged them that they should
tell no man of him.

time, instead of following the coast to Tyre and Sidon, He goes inland, up the valley of the Jordan to one of its sources, near the ancient Laish or Dan. The name Paneas (preserved in the modern *Banias*, which is near the old city) points to a heathen population. It had a grotto sacred to Pan, and inscriptions containing Pan's name have been found in the rocks. Christ did not seek this region in order to preach to the inhabitants. Since the attempt to make Him a king, His public teaching, even among Jews, seems to have been less.

Whom do men say that I am?] This crucial question shows that the education of the Apostles is now reaching a high level. It was mainly for their sakes that He asked it; the question would teach the disciples how little effect their mission had had on the large majority of the Jews.

28. All these conjectures have been mentioned before (see on vi. 14, 15), and Mt. adds Jeremiah. Cf. Jn vi. 14, 15.

29. *But whom say ye that I am?*] Better, *who* (R.V.). The 'ye' is very emphatic. 'But *ye*, who know so much of My teaching and work, who do *ye* say that I am?' Their knowing the views of other people showed that the question had been raised in their minds; cf. iv. 41. He has not told them who He is, and He now draws the truth from their reflexion, expecting better things from them than from other men.

Peter answereth] "Again Peter, everywhere impulsive, springs forward and anticipates the others" (Euthymius). All three assign the answer to Peter, and it is in harmony with his character and position that he should answer for the Twelve—the first time in Mk that he does so. Cf. Jn vi. 69. But there is divergence as to the wording of Peter's reply; 'Thou art *the Christ*' (Mk), '*The Christ* of God' (Lk.), 'Thou art *the Christ*, the Son of the living God' (Mt.). Mt.'s expansion of Peter's reply corresponds to his expansion of Christ's question; in each case he *interprets* the words used. This cannot be regarded as evidence of a special revelation to Peter; Peter states the conviction of all, and Christ in the presence of all accepts it as true. Again, we need not suppose that, until Peter made this confession, most of the Apostles were ignorant that Jesus was the Messiah; but we are sure that from this point onwards they all of them knew.

30. *he charged them that they should tell no man*] The beginning and end of this narrative afford evidence of its historical character. A writer of fiction would hardly have taken Christ into heathen territory, and that without representing Him as preaching to the heathen. Nor

31—33. *The Passion foretold; Peter rebuked.*

And he began to teach them, that the Son of man must 31
suffer many things, and be rejected of the Elders, and *of* the

would he have said that Christ, after securing a confession of His Messiahship from the disciples, at once forbade them to publish the fact.

31—33. THE PASSION FORETOLD; PETER REBUKED.
Mt. xvi. 21—23. Lk. ix. 22.

31. *began to teach them*] It was indeed a new beginning. Slowly, fitfully, and still very defectively, the Twelve had been brought by Him to see that He was the promised Messiah; and now He *began to teach them* that the King and Conqueror whom they had been expecting must suffer shame and death. Peter's 'Thou art the Christ' was true, but what he and the others understood by 'the Christ' was not true. In proclaiming Jesus as the Messiah they would have taught much that was erroneous.

the Son of man] See on ii. 10, 28. In Mk the title is used eight times in passages which predict the Passion or Resurrection. It is not so used in the contents, so far as we know them, of 'Q,' *i.e.* the document so much used by Mt. and Lk. in addition to Mk.

must] Because of the Divine decree. This 'must' comes to the surface all through the life of Christ from His childhood (Lk. ii. 49) onwards, and it is specially evident during the last stages; but this is the only instance in Mk. The necessity is not of man's making, but of God's, for the cause is not man's hostility to Christ, but God's love to man. Man's hostility is God's instrument.

suffer many things] The expression is freq. (v. 26; Mt. xxvii. 19), esp. of the Passion (ix. 12; Mt. xv. 21; Lk. ix. 22, xvii. 25). Not in Jn, who neither in Gospel nor Epistles uses this verb. What follows forms a climax; Passion, Rejection, Death—the second causing the third. If the hierarchy had not absolutely rejected Him, Pilate would have let Him go.

be rejected] In Classical Greek the verb commonly implies rejection *after investigation or scrutiny*. A person who was elected to a public office at Athens had to submit to a scrutiny to see whether he was properly qualified. The Sanhedrin held a scrutiny with regard to Jesus and decided that He was not qualified to be the Messiah. The expression is probably taken from Ps. cxviii. 22. But the idea of rejection *after scrutiny* is not in the Hebrew word which is used there and eleven times in Jeremiah; it means rejecting *with contempt*. See Hort on 1 Pet. ii. 4.

Elders...chief Priests...Scribes] The Sanhedrin is mentioned in all its fulness, each of the three constituent parts having the article, which should be repeated in English; cf. xi. 27, xiv. 43, 53. It is as if each of the three classes had given a separate vote for rejection.

chief Priests, and Scribes, and be killed, and after three days
32 rise again. And he spake that saying openly. And Peter
33 took him, and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest

after three days] So also ix. 32 and x. 34. The expression may be colloquial, a current phrase for a short time, like our 'after two or three days.' Mt. and Lk. change it to the more accurate 'on the third day,' which some authorities have here. In Hosea vi. 2, 'after *two* days' = 'on the third day.'

32. *openly*] Here only in Mk, nowhere in Mt. or Lk., nine times in Jn, and four in 1 Jn. Mk makes it clear that the disciples' misapprehension of the prediction was their own fault; Jesus spoke clearly and without reserve. See on 1 Jn ii. 28, v. 14. Neither Mk nor Mt. implies that directly Christ mentioned His sufferings and death Peter interposed; he had time to think and he acted deliberately. There may have been impulsiveness, but not such as blurts out an objection on the spur of the moment. Hence Christ's severe condemnation of him.

Peter took him] From Peter's purely Jewish point of view (*v.* 33), a rejected and murdered Messiah is a monstrous contradiction. He thinks that the Master is making a grave mistake; and so, 'as though he pitied Him' (Syr.-Sin.), he takes Him aside to remonstrate with Him privately. As in the petition of the Syrophenician woman, Mt. gives the words of the remonstrance. There is affection in the remonstrance, but the affection is misdirected and it is exhibited in a wrong way. Peter had just led the way in declaring that Jesus was the Messiah, and therefore his rather patronizing presumption seems at first sight surprising, but it is "exquisitely natural" (Lagrange).

33. *when he had turned about*] This graphic touch is in Mt. also: it is freq. in Lk. If Peter's rebuke to Him was given privately, His rebuke to Peter must, for the sake of all, be given openly. It was as He turned that He saw the disciples, from whose company Peter had drawn Him.

Get thee behind me, Satan] At the end of the Temptation Christ dismissed the evil one with similar words (Mt. iv. 10). He recognizes Satan's influence once more in Peter's suggestion that the Messiah can accomplish His work without suffering and death, which is a repetition of the suggestions made in the wilderness. For the moment Peter has identified himself with Satan, and he is banished with similar decision and severity. Origen and Theophylact go far from the right meaning when they interpret 'Get thee behind me' as signifying 'Follow Me; conform to My will.' The severity of the rebuke is explained by the severity of the temptation. Christ's prayers during the Agony show what it cost Him to resist the suggestion that the triumphant 'It is finished' could be reached without suffering. The Divine 'Must' (*v.* 31) had to be fulfilled, but His human soul shrank from the fulfilment, and the

not the things that be of God, but the things that be of men.

34—IX. 1. *The Duty of Self-Sacrifice.*

And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and 34

thought of escaping it had a dire attractiveness. See *D.C.G.* art. 'The Character of Christ.'

thou savourest not the things that be of God] It was God's will that His Son should suffer and die, and Peter was setting his love for his Master in opposition to God's love for His Son and for His sons. It is a low type of human affection that forbids those who are loved to suffer in a righteous cause. Conformity to the mind of God is the only safe rule. 'Thou *mindest* not' (R.V.) brings the translation into harmony with Rom. viii. 5 and Phil. iii. 19.

34—IX. 1. The Duty of Self-Sacrifice.
Mt. xvi. 24—28. Lk. ix. 23—27.

34. *called the people unto him*] Cf. vii. 14. Better, *called unto Him the multitude* (R.V.). What follows could be appreciated by many others, and self-denial is for all, not for ministers only. In the East a crowd is even more easily collected than in the West.

Whosoever will come after me] Better, *If any one desires to come after Me*, with emphasis on 'desires.' There is no compulsion. See on *v.* 35. This "catholic doctrine" (Beng.) is almost word for word the same in all three, and we may believe that it was regarded as one of the chief treasures among Christ's remembered Sayings. 'Come after Me' is quite different from 'Get behind Me' (*v.* 33). Among the crowd, which would be partly heathen, were some who came out of mere curiosity, and others who followed without counting the cost. Whoever desires to be a genuine follower must accept the conditions. The idea of 'following' now takes the place of 'repentance' (i. 4, 15, vi. 12).

let him deny himself] He must give up self-worship and self-will. Self is an idol to be put away (Is. xxxi. 7). He must love God with all his powers and his neighbour as himself; against these claims his own interests must be set aside. The expression is not found elsewhere in N.T.

take up his cross] The same verb is used of Simon of Cyrene (xv. 21). This is the first mention of the cross in Mk and Lk., but Mt. x. 38 is earlier. Jn nowhere uses 'cross' in a metaphorical sense. The metaphor would be intelligible and amazing to those who heard it. Varus about B.C. 4 had crucified 2000 rebels (Joseph. *Ant.* XVII. x. 10). Quadratus (*B.J.* II. xii. 6) and Gessius Florus (*B.J.* II. xiv. 9) and others (*B.J.* xi. 1) crucified so many that wood became scarce. Lk.

35 follow me. For whosoever will save his life shall lose it;
but whosoever shall lose his life for my sake and the Gospel's,
36 the same shall save it. For what shall it profit a man, if he

adds his characteristic 'daily' to the startling metaphor. If the expansion is his own, it shows great spiritual insight; cf. the change from 'this day' to 'day by day' in the Lord's Prayer. In all the passages it is '*his* cross' or '*his own* cross,' which intimates that each person has a cross which no one else can carry. To the Twelve, who had just heard the prediction of the Passion, the parabolic Saying would be much more intelligible than to the rest.

and follow me] It is doubtful whether this is a third condition or a return to the opening words; 'and in that way he will come after Me.' If the former, the meaning would be 'obey Me without question and imitate Me without reserve.' The Saying could not be fully understood until after the death of Christ, and its paradoxical character is a mark of authenticity (Lagrange).

35. *whosoever will save his life*] Better, *whosoever desireth to save his life.* 'Will save,' like 'will come' in *v.* 34, is too like the English future, a defect found again in A.V. in Lk. xix. 14; Jn vi. 67, vii. 17, viii. 44. The meaning of the Greek word for 'life' (ψυχή) varies in N.T., and we have no exact equivalent in English. It is (1) the physical life, which animates the flesh and perishes in death, x. 45; (2) the immaterial part of man's nature, which does not perish in death, and which is also called 'spirit,' Lk. i. 46; where man's nature is regarded as threefold, this word represents the lower side of the immaterial part, 'spirit' being the upper, 1 Thess. v. 23. Here the meaning fluctuates between (1) and (2); but 'life' must be kept throughout the three verses (R.V.), the context showing whether physical life or spiritual life is meant.

The sweep of this Saying is immense. The world thinks that "nothing succeeds like success," and that the chief end of human activity is one's own happiness. Experience confirms Christ in teaching that nothing fails like success, for it is generally disappointing and often depraving to character, and that to seek one's own happiness is a sure way of missing it. Cf. Jn xii. 24; 1 Cor. xv. 36.

for my sake] This important condition is in all three reports of this occasion, but not in Lk. xiv. 26, xvii. 33, or Jn xii. 25. 'And the Gospel's' is peculiar to Mk both here and x. 29; see on i. 15.

36. *For what shall it profit a man...?*] We ought probably to read *For what doth it profit* (R.V.). Cf. 1 Cor. xiv. 6. It is manifest that self-preservation by means of self-sacrifice is the best policy, *for* of what use is it to win everything, if one does not preserve oneself? Even in this world, no amount of success can compensate for loss of internal peace or for deterioration of character; and the sum total of the visible universe, which is passing away, is poor compensation for what is invisible and eternal. A.V. has 'profit' in Mk and Mt., but 'advantage' in Lk., and it has 'lose' in Mk and Mt., but 'cast away' in Lk.

shall gain the whole world, and lose his own soul? or what shall 37
a man give in exchange for his soul? Whosoever therefore 38
shall be ashamed of me and of my words in this adulterous
and sinful generation; of him also shall the Son of man be
ashamed, when he cometh in the glory of his Father with
the holy Angels. And he said unto them, Verily I say unto 9

'Forfeit' (R.V.) is better than either; the Greek verb implies that the supremely successful man may pay the *cost* with his life.

37. *what shall a man give in exchange for his soul?*] The common interpretation, that nothing can compensate a man for the loss of his higher personal life, may stand. But in that case we ought to have '*take*' rather than 'give.' Therefore the rendering in Tyndale, Cranmer, and the Genevan Version deserves consideration, 'What shall a man geve to redeme his soule agayne?' So also Coverdale, 'What can a man geve, to redeme his soule withall?' When he has forfeited it by sinful folly, what can he pay to get it back?

38. *Whosoever therefore*] It is the same conjunction as in *vv.* 35, 36, 37; we must have 'For' in all four places; *For whosoever shall be ashamed.* This last step in the reasoning looks back to the start in *v.* 34, and it takes us beyond the experiences of this life to the final Judgment. 'The possibilities of irreparable loss are real and manifold, *for* whoever is guilty of moral cowardice in reference to Christ's requirements will have to suffer for it.'

adulterous] 'Apostate'; the reference is to spiritual adultery, the worship of Mammon (Jas iv. 4). The man who dares not make a stand against this disowning of Christ must be prepared to be disowned at the Judgment. The picture of the Judgment is in accordance with Jewish ideas, and we cannot safely draw inferences from the details of the picture.

the Son of man] See on ii. 10. The contrast between the suffering Son of Man (*v.* 31) and the glorified Son of Man (*v.* 38) is great. Jesus speaks with as much sureness of the one as of the other.

of his Father] God is the Father of the Son of Man, and the Son of Man is the Son of God. Only here and xiv. 36 in Mk does Jesus speak of God as His Father.

with the holy Angels] Here, as in xii. 25, all three record that our Lord spoke of Angels as beings that really exist. It is not credible that all the passages in which His teaching on this subject is recorded have been corrupted by the introduction of the Evangelists' own beliefs. Such teaching is recorded in all four Gospels (xiii. 27, 32; Mt. xiii. 39, 41, 49; Lk. xii. 8, 9; Jn i. 51), and in most of them repeatedly.

CHAPTER IX.

1. *And he said unto them*] This introductory formula indicates a break of some kind. The words which follow may have been spoken on some other occasion.

you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Verily I say unto you] See on iii. 28.

there be some] We must transpose 'here'; *There be some here of them that stand by* (R.V.). Cf. xi. 5, xv. 35.

shall not taste of] Better, *shall in no wise taste of* (R.V.). The negative is very strong, as in *v.* 41, x. 15, xiii. 2, 19, 30. The metaphor is taken from the idea of bitterness, a bitterness which to the believer is only a taste; Heb. ii. 9. See on Jn viii. 52. The phrase is not found in O.T.

the kingdom of God come with power] Mt. expands this, as he expands viii. 29, and here his expansion is a misinterpretation. He has 'till ye see the Son of Man coming in His reign,' with obvious reference to the Second Advent. That interpretation became impossible when all the Apostles had died before the Second Advent. Then other interpretations became necessary, some of which deserve consideration. 1. The Transfiguration (so most of the Fathers); 2. The Resurrection and Ascension (Cajetan, Calvin); 3. Pentecost and the Spread of Christianity (Godet, Hahn, Nösgen, Swete); 4. The Destruction of Jerusalem (Wetstein, Alford, Morison, Plumptre); 5. The internal Development of the Gospel (Erasmus). The test of correctness is the statement that among the bystanders there are *some* who will see the reign of God come with power, which implies that others will not. This test seems to exclude 2 and 3, unless the absence of Judas be thought to justify 'there be some.' The Transfiguration could be meant only in the sense that it was a sort of symbol or earnest of the reign of God. Moreover, 'shall in no wise taste of death until' could hardly be used of an event which was to take place in about a week. No modern writer seems to adopt the Transfiguration as the right solution. The Destruction of Jerusalem was witnessed by a few of those present, and it swept away Judaism, leaving Christianity in full possession. But it may be doubted whether any single event is intended; the words may be a declaration that before long, by the power of God, the reign of God will be firmly established.

In any case, it is not sound criticism to insist that Mt., who so often expands Christ's words, in this instance is the only Evangelist who gives His words correctly; and therefore, that in saying that some of those present would see the Second Advent, Christ said what has proved to be untrue. Although Mt.'s expansions are usually correct interpretations of Christ's meaning, in this case he has given a misinterpretation.

We have also to remember that Christ's language on this subject reflects the pictorial symbolism of later Judaism. Much of His language may be Oriental imagery, setting forth the triumphant success of the Gospel, without any reference to Christ's return in glory. It should

2—8. *The Transfiguration.*

2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before

be noted that here we have, not 'glory,' but 'power,' viz. the powerful energy which was manifested wherever the Gospel was preached.

2—8. The Transfiguration.

Mt. xvii. 1—8. Lk. ix. 28—36.

2. *after six days*] If 'after three days' (viii. 31) means 'on the third day,' 'after six days' should mean 'on the sixth day.' Lk. says 'about eight days,' which would be no serious discrepancy, even if 'on the sixth day' were certainly the right meaning. There is no special point in 'six' or 'about eight,' and the statement of a week's interval is a mark of historic truth, like 'Legion' in v. 9. Other marks of truth are the good connexions with what precedes and what follows, the fitness of the position in the Ministry as a whole, and the injunction to silence, a detail not likely to have been invented. Moreover, there is no parallel in O.T., for the illumination of Moses' face has no great similarity. The additional details given by Lk., coupled with his independent wording, suggest that he had information besides that which he derived from Mk; and the mention of the Transfiguration in 2 Pet. i. 16—18 shows what Christians of that age—whatever the date of 2 Pet. may be—believed respecting it. Its absence from Jn is no difficulty, for that Gospel omits so much that had already been sufficiently recorded.

The *manner* of the wonder eludes us, as in the feeding of the thousands; but the *significance* of it can in some measure be understood. It encouraged the three witnesses, who had been perplexed and depressed by the announcement that the Messiah must suffer and die; and this encouragement would spread to the other Apostles, although for a few months they were not to know the reason for it. It intimated that His Kingdom was not of this world. It is also possible that this foretaste of His glory imparted encouragement to the Messiah Himself. Hastings' *D.B.* and *D.C.G.* art. 'Transfiguration' and the literature there quoted.

an high mountain] The mountain is nowhere named. The early conjecture that it was the Mount of Olives is extraordinary. That Mount is not high, and both before and after the Transfiguration Christ is in or near Galilee. Tabor is the traditional scene, perhaps suggested by Ps. lxxxix. 12. In the Eastern Church the Transfiguration Festival (6 August) is sometimes called τὸ Θαβώριον. Yet this can hardly be right, for there was a fortified village on Tabor at this time (Joseph. *B.J.* IV. i. 8, II. xx. 6). Hermon, which is 9000 ft. high, is now generally adopted. It could easily be reached from Caesarea Philippi

3 them. And his raiment became shining, exceeding white as
4 snow; so as no fuller on earth can white them. And there
appeared unto them Elias with Moses: and they were talk-
5 ing with Jesus. And Peter answered and said to Jesus,
Master, it is good for us to be here: and let us make three

in a day or two. Lk. says that Christ went up the mountain to pray (cf. Mk vi. 46), and that it was during His prayer that the Transfiguration took place.

apart by themselves] Characteristic fulness; Mk alone has the somewhat superfluous 'by themselves.' He is fond of the expression translated 'apart' here and vi. 31, 32, and 'privately' or otherwise iv. 34, vii. 33, ix. 28, xiii. 3.

was transfigured] See on 2 Cor. iii. 18, where the same verb is used, but neither A.V. nor R.V. has 'transfigured.' The word gives no sure clue as to the nature of the change.

3. *shining*] 'Glistering' (R.V.). Here only in N.T. In the Septuagint it is used of the gleaming of polished metal (Nah. iii. 6; 1 Macc. vi. 39, &c.).

so as no fuller on earth] Again, we have a fulness of description which is in Mk alone. 'On earth' is not superfluous; it contrasts earthly with heavenly whiteness.

4. *there appeared*] The same expression is used of the appearances of Christ after the Resurrection (Lk. xxiv. 34; Acts ix. 17, xiii. 31, xxvi. 16; 1 Cor. xv. 5—8). The 'vision' (Mt. xvii. 9) was no dream, for the Three were thoroughly awake (Lk. ix. 32) when they saw it.

Elias with Moses] Mt. and Lk. have 'Moses and Elijah,' which is the more natural order. But it was expected that Elijah would return (vi. 15, viii. 28), whereas Moses was an unexpected addition; hence Mk's expression.

The power to recognize these representatives of the Law and the Prophets is analogous to that of Saul of Tarsus recognizing Ananias in a vision (Acts ix. 12). The recognition was necessary for the purposes of the Transfiguration, and it might confirm them in the belief that Christ was not overturning the Law and the Prophets, for the representatives of both were in conference with Him.

5. *Peter answered*] Peter's 'answer' was not to words which were addressed to him, but to facts which appealed to him. Cf. x. 24, 51, xi. 14, xii. 35, xiv. 48, xv. 12. Peter wants them to stay, in order that the existing ecstasy may continue.

Master] Better, *Rabbi* (R.V.). Mk alone preserves the original Aramaic, and this should be preserved by transliteration; cf. xi. 21, xiv. 45, and see on x. 51. In all these places A.V. obscures a characteristic feature.

it is good for us to be here] So also R.V. Better, *It is a good thing that we are here.* 'It is a beautiful coincidence; we are very happy and we can make ourselves useful.' "This intervention of Peter,

Tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore 6
afraid. And there was a cloud that overshadowed them: 7
and a voice came out of the cloud, saying, This is my beloved Son: hear him. And suddenly, when they had looked 8
round about, they saw no man any more, save Jesus only with themselves.

although ill-advised, gives to the whole episode a stamp of great reality" (Lagrange).

three Tabernacles] He may be thinking of booth-making at the F. of Tabernacles, which possibly was being celebrated at this time (Mackinlay); but neither possibility is required to explain Peter's impulsive proposal.

6. *wist not what to say*] The better text gives *what to answer*, and 'answer' is to be understood as in *v.* 5. No one spoke to him, and he knew not what to say, but he feels that he must say something to express his emotion.

for they were sore afraid] Better, *for they had become sore afraid.* The excessive fear preceded and explained the wrong-headed utterance. All three mention this fear, but at different points of the narrative; Mk before the cloud and the voice, Lk. after the cloud and before the voice, Mt. after both cloud and voice.

7. *a cloud that overshadowed them*] Mt. says that it was 'luminous,' which is somewhat out of harmony with 'overshadow,' but the etymology of 'overshadow' need not be pressed. The cloud hung over them and rested above them. The luminous cloud represents the Shechinah, symbolizing the Divine Presence. Cf. the cloud at the Ascension (Acts i. 9).

This is my beloved Son: hear him] We have four reports of this Voice, those of the three Synoptists and that in 2 Peter, and no two of them agree in wording. These differences are less important than the difference between this Voice and the one at the Baptism, viz. the addition of 'Hear ye Him.' At the Baptism the words are addressed to Christ (i. 11), here to the Apostles. The Law and the Prophets are consummated in Christ, and henceforth disciples are to listen to Him. Thus the charge of the Heavenly Father agrees with the last recorded words of the earthly Mother, 'Whatsoever He saith unto you, do it' (Jn ii. 5). The servants who have prepared the way have passed; the Son abides (Jn viii. 35). See Hastings' *D.B.* II. 501.

8. *And suddenly*] This belongs to 'saw' (A.V.) rather than to 'looked' or 'looking' (R.V.). They expected some further marvel, but there was a sudden return to normal conditions.

9—13. *The Descent and the Discussion about Elijah.*

9 And as they came down from the mountain, he charged
them that they should tell no man what things they had
10 seen, till the Son of man were risen from the dead. And
they kept that saying with themselves, questioning one with
11 another what the rising from the dead should mean. And
they asked him, saying, Why say the Scribes that Elias must
12 first come? And he answered and told them, Elias verily
cometh first, and restoreth all things; and how it is written
of the Son of man, that he must suffer many things, and be
13 set at nought. But I say unto you, That Elias is indeed

9—13. THE DESCENT AND THE DISCUSSION ABOUT ELIJAH.
Mt. xvii. 9—13.

9. The Transfiguration probably took place at night, and the descent from the mount on the following morning (Lk. ix. 37).

till the Son of man were risen] Better, *save when the Son of man should have risen again* (R.V.). The time of rising again is expressed with great indefiniteness. This charge agrees with the prohibition to proclaim Him as the Messiah (viii. 30); to tell of the recent glory would intensify erroneous ideas about Him. This principle of concealing His Messiahship runs through the whole of Mk (iii. 12, x. 18). It was the Resurrection which showed where His true glory lay.

10. *they kept that saying*] Better, *they kept the saying.* A.V. elsewhere has this exaggerated translation of the Greek article; Jn i. 21, 25, vi. 14, 48, 69, vii. 40. They not only remembered the charge, but obeyed it; cf. vii. 3, 4, 8.

with themselves] The words are amphibolous, but they are better taken with what follows (R.V.) than with what precedes (A.V.); *questioning among themselves* is probably right. The disciples would be familiar with the idea of rising from the dead, but the special resurrection of the Son of Man perplexed them; *what His rising again from the dead is.* The 'is' reproduces their wording.

11. *Why say the Scribes?*] Here and in *v.* 21 the sentence is probably interrogative, although R.V. takes both passages otherwise. The question seems to imply that the appearance of Elijah after the appearance of the Messiah was perplexing.

12. *and how it is written*] Here R.V. seems to be right. The question is not indirect, but direct; *and how is it written?* Christ answers their question with another, which points to the answer to their question. 'How is it that it stands written that the Messiah is to suffer? If the Messiah is about to suffer, Elijah must already have come.' This repetition of the prediction that He must suffer is remarkable, so soon after the glory on the mount.

13. *But I say unto you*] *But*, so far from this being a difficulty,

come, and they have done unto him whatsoever they listed, as it is written of him.

14—29. *Cure of a Demoniac Boy.*

And when he came to his disciples, he saw a great multi- 14
tude about them, and the Scribes questioning with them.
And straightway all the people, when they beheld him, were 15
greatly amazed, and running to him saluted him. And he 16
asked the Scribes, What question ye with them? And one 17
of the multitude answered and said, Master, I have brought

I say to you that Elijah moreover is come. There is no emphasis on 'I.' Christ confirms what the Scribes said and goes beyond it. Not only must Elijah come, but moreover he is come.

whatsoever they listed] They imprisoned him and put him to death. The phrase is in O.T. style (1 Kings ix. 1, x. 13; Dan. viii. 4; 2 Macc. vii. 16), and it indicates absolute power. *Even as it stands written about him* means that Antipas and Herodias have done to the Baptist just what Ahab and Jezebel did, or tried to do, to Elijah.

14—29. Cure of a Demoniac Boy.

Mt. xvii. 14—20. Lk. ix. 37—43.

14. *when he came.. he saw*] The better text gives *when they came... they saw* (R.V.). This is written from the point of view of one of those (Peter) who had been on the mount. Mt. and Lk. are different. The contrast between the peace and glory on the mount and the conflict and failure below will never be forgotten so long as Raffaelle's great picture, the last which he completed, survives. Compare Moses on the mount communing with Jehovah, and Aaron compromising with idolatry below.

the Scribes questioning with them] They had been successfully attacking the nine disciples in the absence of the Master. Their presence in the North is evidence of their watchfulness. We hear no more of these Scribes.

15. *were greatly amazed*] The crowd were awe-struck at the opportuneness of His unexpected arrival. They leave the disputants and run to welcome the great Healer and Teacher.

16. *he asked the Scribes*] 'The Scribes' is a gloss; the true text has simply 'them.' The question is addressed to the crowd, who had joined in censuring the nine for their failure to heal. These Apostles had healed people during their mission (vi. 13); why would they not heal the only son (Lk.) of this poor man?

17. *one of the multitude*] Christ had addressed the people generally, and the man who was specially interested at once replied. Now that the Master-healer has appeared, he is anxious that His help should

18 unto thee my son, which hath a dumb spirit; and whereso-
ever he taketh him, he teareth him: and he foameth, and
gnasheth with his teeth, and pineth away: and I spake to
thy disciples that they should cast him out; and they could
19 not. He answereth him, and saith, O faithless generation,
how long shall I be with you? how long shall I suffer you?
20 Bring him unto me. And they brought him unto him: and
when he saw him, straightway the spirit tare him; and he
21 fell on the ground, and wallowed foaming. And he asked
his father, How long is it ago since this came unto him?
22 And he said, Of a child. And ofttimes it hath cast him
into the fire, and into the waters, to destroy him: but if thou
canst do any thing, have compassion on us, and help us.
23 Jesus said unto him, If thou canst believe, all things *are*

be secured without delay. He tells much more than Christ had asked, and his eager statement is very natural. The spirit is called dumb, either because of its effect on the boy, or because it refused to answer when it was addressed.

18. *teareth him*] Better, *convulseth him*, or *dasheth him down*. Each Evangelist describes the symptoms differently, and Hobart (pp. 17—20) regards three expressions used by Lk. as medical. The father is anxious that Jesus should know how grievous his son's case is. See Trench, *Miracles*, p. 372.

they could not] Better, *they were powerless*; cf. v. 4, xiv. 37.

19. *O faithless generation*] All three Gospels agree far more closely in the wording of Christ's reply than in that of the father's appeal. Throughout the Synoptics the chief agreements are in Christ's Sayings, which tradition preserved more carefully than narratives or the sayings of others. The powerless disciples are included in the 'faithless generation.' There is weariness and disappointment in the reproach. Cf. Jn xiv. 9.

21. *How long...?*] *How long time is it since this hath come to him?* Our Lord is asking for information as in *v.* 16, vi. 33, viii. 5, 23. Here both Mt. and Lk. omit the question.

22. *if thou canst do any thing*] When he left home, the father believed that Jesus could heal his son; but the disciples' failure weakened his trust in the Master's power.

23. *If thou canst believe*] 'Believe' is a gloss. Christ is quoting with surprise the father's expression of doubt; 'Thou sayest to Me, *If thou canst!*' It depends upon the father rather than on Christ whether the son can be healed or not. Christ can heal, if the father has faith (ii. 5, v. 34, 36, vi. 5). The leper (i. 40) doubted whether Christ had the will to cleanse so unworthy a person as himself; this father doubts whether Christ has the power to heal his son.

possible to him that believeth. And straightway the father 24
of the child cried out, and said with tears, Lord, I believe;
help thou mine unbelief. When Jesus saw that the people 25
came running together, he rebuked the foul spirit, saying
unto him, *Thou* dumb and deaf spirit, I charge thee, come
out of him, and enter no more into him. And *the spirit* 26
cried, and rent him sore, and came out of him: and he was
as one dead; insomuch that many said, He is dead. But 27
Jesus took him by the hand, and lifted him up; and he
arose. And when he was come into the house, his disciples 28
asked him privately, Why could not we cast him out? And 29

all things are *possible to him that believeth*] As often, Christ states a comprehensive principle and leaves us to find out the necessary limitations. See on x. 27, xiv. 36. Faith enables us to take hold of the power of God to be used in accordance with His will.

24. *straightway the father of the child*] There is no 'And' and no 'with tears' in the true text. 'Straightway' comes first with emphasis. The father does not lose an instant in expressing his desire to raise his trust in Christ to the utmost, though he cannot feel that he completely fulfils the condition implied in 'him that believeth.' He prays Christ to strengthen his faith, and his prayer has been echoed by thousands since Mk put it on record. 'Help my faith where it is ready to fail' is the meaning, not 'Help me although unbelieving.' The whole of this impressive conversation from 'to destroy him' to 'my unbelief' is given by Mk alone.

25. *the people*] Better, *a multitude* (R.V.); there is no article in the true text, and therefore no reference to the crowd already assembled when Christ arrived. Apparently Christ and the father had drawn away from it (cf. vii. 33, viii. 23), while the boy was being fetched, and now a fresh crowd runs towards the group.

he rebuked] All three have this, but the words of the rebuke and the two verses which follow are peculiar to Mk.

26. *rent him sore*] Or, *convulsed him*, as if desiring to do as much mischief as possible before departing.

many said] Perhaps 'the more part said' (R.V.) is better, but Mk seems to use both expressions without much difference of meaning. Cf. vi. 2, xii. 37.

27. *took him by the hand*] See on i. 31.

28. *into the house*] Or, *indoors*, as iii. 29. This subsequent questioning, especially in the privacy of a house, is frequent (iv. 10, vii. 17, x. 10).

Why could not we cast him out?] As in *v.* 11, the sentence is probably interrogative; 'we' is emphatic; and 'him' should be 'it.' The Apostles had been empowered to cast out demons (iii. 15, vi. 7); how is it that they have failed in this case?

he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30—32. *Another Prediction of the Passion.*

30 And they departed thence, and passed through Galilee;
31 and he would not that any man should know *it*. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill

29. *This kind can come forth by nothing, but by prayer*] The reply is obscure in two particulars. 1. What kind? Evil spirits of any kind? or those which render their victims deaf and dumb? 2. Who is to pray? The exorcist? or the victim's friends? or the obsessed person himself? Mt. gives a much simpler reply, which may be regarded as interpreting Mk; 'Because of your little faith.' To be effectual, prayer must be accompanied by faith; and the disciples who had proved powerless to heal, either had not prayed, or had prayed without faith. Mt. sometimes gives his interpretation of Christ's words as if it had been actually spoken; see on *v.* 1 and viii. 29.

and fasting] This widely diffused addition to the Saying is rightly omitted in R.V. as an early interpolation in the interests of asceticism. A similar omission, on still stronger evidence, has to be made, Acts x. 30, while the evidence against 'fasting and' in 1 Cor. vii. 5 is overwhelming. Here the internal evidence is as strong as the external. When a demoniac was brought to the disciples to be healed, were they to say, "We must first fast for so many hours"?

30—32. Another Prediction of the Passion.
Mt. xvii. 22, 23. Lk. ix. 43—45.

30. *he would not that any man should know* it] He is still in quest of seclusion for the training of the Twelve. It is noteworthy that in none of these quests is He represented as working a miracle in order to secure seclusion.

31. *the Son of man*] The Twelve have by no means grasped the import of the Passion, still less that of the Resurrection, and Jesus continues to instruct them. They know that He is the Messiah, yet He does not speak of Himself by that title, which might lead them to use it inadvertently in speaking of Him to others, in violation of viii. 30. He continues to use the title which veiled, while to some it suggested, His Messiahship.

is delivered] Better, *is being delivered*; and it is the Father who is delivering up His Son into the hands of men. If the verb refers to Judas (iii. 19), 'into the hands of men' is almost superfluous; if God is meant, the addition is almost necessary. Cf. 2 Sam. xxiv. 14; Ecclus. ii. 18. The present tense may be the common usage of treating what is sure to take place as actually present; or it may mean that the process of delivering up is already going on.

him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to 32
ask him.

33—37. *The Question of Precedence.*

And he came to Capernaum: and being in the house 33
he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the 34
way they had disputed among themselves, who *should be* the greatest. And he sat down, and called the twelve, and saith 35
unto them, If any man desire to be first, *the same* shall be last of all, and servant of all. And he took a child, and set 36
him in the midst of them: and when he had taken him in

32. *But they understood not*] Or, *they remained ignorant*. Out of consideration for the Twelve, Mt. omits both their ignorance and their fear. Lk. suggests that, as in the case of the two on the way to Emmaus (xxiv. 16), the Twelve were not allowed to know.

were afraid to ask him] They had heard the severe rebuke to Peter (viii. 33). The question about Elijah was an indirect attempt to obtain an explanation (*v.* 11), and the answer had not made the matter clear to them. They could not understand the Messiah's rising again, because they did not see how the Messiah could die, and they were afraid of being rebuked for doubting it.

33—37. THE QUESTION OF PRECEDENCE.
Mt. xviii. 1—5. Lk. ix. 46—48.

33. *and being in the house*] Lit. 'when He had got indoors,' in contrast to 'in the way.' This time it is Christ who asks for an explanation of what had been said. And here Christ certainly knew the answer to His own question. He asks, not for information, but in order to educate. Lk. says that Jesus 'saw the reasoning of their heart.'

34. Bede suggests that the preference shown to the three who had been taken up the mount of Transfiguration may have led to the dispute.

35. *he sat down, and called the twelve*] Mk alone has this picturesque detail. He often sat to teach (see on xiii. 3), but here He may be resting after the journey.

shall be last of all] 'The same' should be omitted. The Saying does not mean that the *result* of desiring to be first is degradation, but that the *way* to be first is self-suppression and service (x. 43, 44). This Saying is echoed in the Epistle of Polycarp 5. See on xiv. 38.

36. *he took a child*] Better, *a little child* (R.V.), as a representative of the humblest and simplest of His followers.

in the midst of them] Next Himself (Lk.), the place of honour;

37 his arms, he said unto them, Whosoever shall receive one of such children in my Name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38—50. *Mistaken Zeal for the Name.*

38 And John answered him, saying, Master, we saw one casting out devils in thy Name, and he followeth not us:
39 and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a
40 miracle in my name, that can lightly speak evil of me. For

He would sit in the centre. For other instances of Christ's treatment of children, see x. 15; Lk. x. 21, xvii. 2; Mt. xxi. 16. The tradition that this child was Ignatius of Antioch is not found earlier than the ninth century.

taken him in his arms] See on x. 16.

37. *one of such children*] Anyone of similar childlike disposition.

in my Name] Lit. 'on the *basis* of My Name,' 'name' being here used in the common signification of 'character.' He who does this, not because he is fond of children or of simple persons, but because they represent the Christlike character, has the honour of having Christ as His guest. Cf. *v.* 39, xiii. 6.

receiveth not me] 'Not only receiveth Me' or 'Not so much receiveth Me.' Cf. x. 45. This form of expression is common. What is negatived, as being inferior or defective, is included, with a great deal more, in the affirmative clause; cf. Lk. x. 10, xiv. 12, xxiii. 28; Jn xii. 44. This Saying is Johannine in tone and carries us far in Christology.

38—50. Mistaken Zeal for the Name.

Lk. ix. 49, 50.

38. *And John answered him*] The better text gives *John said to Him*. It is not often that Mk begins a section without a conjunction, but he does so here, x. 28, and xii. 24, and in all three places inferior texts insert a conjunction for the sake of smoothness. Nowhere else in the Synoptic Gospels does John intervene singly. It is possible that the words 'in My Name' (*v.* 37) remind him of the incident which he mentions. "Were we not right in refusing to receive as an ally one who did not receive Thee as Master?"

because he followeth not us] Better, *because he was not following us*. The exorcist did not profess to be a disciple; and the Apostles were indignant because he had, without authority, been using Christ's Name. Unlike the juggling exorcists at Ephesus (Acts xix. 13—16), the man was evidently sincere and successful.

39. *Forbid him not*] *Cease to forbid him*, or anyone like him. Cf. the reply of Moses to Joshua's jealous advice (Num. xi. 29).

he that is not against us is on our part. For whosoever shall 41
give you a cup of water to drink in my Name, because ye
belong to Christ, verily I say unto you, he shall not lose his
reward. And whosoever shall offend one of these little ones 42
that believe in me, it is better for him that a millstone were
hanged about his neck, and he were cast into the sea. And 43
if thy hand offend thee, cut it off: it is better for thee to
enter into life maimed, than having two hands to go into
hell, into the fire that never shall be quenched: where their 44

Renan and others, strangely enough, regard this Saying as contradictory to Mt. xii. 30=Lk. xi. 23. The two rules are perfectly harmonious, but this one is to be used in judging other people, the other rule in judging ourselves. If we are not sure that others are against Christ, we must treat them as being on His side. If we are not sure that we are on Christ's side, we have reason to fear that we are against Him.

41. *because ye belong to Christ*] Lit. *in the name that ye are Christ's*. It is unlikely that here we have our Lord's exact words; as in i. 15, Mk may be putting Christ's meaning in the language that was current when he wrote; cf. Rom. viii. 9; 1 Cor. i. 12, iii. 23; 2 Cor. x. 7.

42. *offend one of these little ones*] See on iv. 17. Just in proportion to the beauty of the childlike character is the guilt of the man who knowingly spoils it. He is speaking of simple Christians (*vv.* 37, 41, 42); it is they who are His best representatives. Will not simple believers be perplexed and sent astray, when they see Apostles contending for the foremost place?

it is better for him] 'It is good for him, if the choice has to be made,' 'it is worth his while.' Cf. Mt. v. 29. Death by drowning is a terrible thing; but in comparison with causing a simple soul to sin it is an excellent thing. In the true text, 'millstone' has an epithet which means 'requiring an ass to turn it,' 'a donkey-millstone,' hence 'a great millstone' (R.V.). It is the death of a noxious dog that is described.

43. Seducing simple souls is disastrously easy; but still more easy is seducing oneself by letting the body lead the spirit astray. The language in the three instances is parabolic, but the meaning is clear. We sacrifice hand, or foot, or eye, to avoid fatal or incurable maladies. We may have to sacrifice things still more precious, to avoid the death of the soul.

hell] *Gehenna*. The word is not found in the Septuagint; but it is a loose transliteration of *Ge-Hinnom*, 'valley of Hinnom,' where under Ahaz and Manasseh children were thrown into the red-hot arms of Molech (2 Chron. xxviii. 3, xxxiii. 6; Jer. vii. 31). Josiah abolished these horrors (2 Kings xxiii. 10—14). He desecrated the place by

45 worm dieth not, and the fire is not quenched. And if thy
foot offend thee, cut it off: it is better for thee to enter halt
into life, than having two feet to be cast into hell, into the
46 fire that never shall be quenched: where their worm dieth not,
47 and the fire is not quenched. And if thine eye offend thee,
pluck it out: it is better for thee to enter into the kingdom
of God with one eye, than having two eyes to be cast into
48 hell fire: where their worm dieth not, and the fire is not

making it a refuse-heap for offal and rubbish, including the carcases of animals. This refuse-heap was a mass of corruption, devoured by worms and fire, and hence was regarded as symbolizing punishment in the other world. Is. lxvi. 24 shows the beginning of this idea. It is much plainer in the Book of Enoch; "This accursed valley is for those who are accursed for ever; here will all those be gathered together who utter unseemly words against God, and here is the place of their punishment" (xxvii. 2). Cf. 2 Esdras vii. 36; Psalms of Solomon xii. 5, xv. 6; Apocalypse of Baruch lxxxv. 13. With the change from *Ge-Hinnom* to *Gehenna* comp. the change from Mariam to Maria.

The confusion caused in English Versions by using 'hell' to represent both *Gehenna* and *Hades* is well known; Lightfoot, *On Revision*, p. 87; Trench, *On the A.V.* p. 21. Hardly any correction in R.V. is more valuable than that of reserving 'hell' for *Gehenna* and leaving *Hades* untranslated.

that never shall be quenched] The fire cannot be extinguished so long as there is fuel to feed it; it "burns as long as sin remains to be consumed" (Swete).

44. This verse and *v.* 46 are interpolations from *v.* 48, where the words are original. They have been made by copyists into a refrain to each of the three instances of self-seduction.

45. It is lawful, but not necessary, to find different meanings for 'hand,' 'foot,' and 'eye.' The picturesque repetition of the same idea with a change of form is an impressive Orientalism, the general sense being that what is most useful and most dear may have to be sacrificed. But all three cases are stated hypothetically; '*If* they cause thee to offend.' Precious things may be thankfully retained, if they do not prove harmful.

48. *where their worm dieth not*] This highly metaphorical expression is here part of the true text. It comes from Is. lxvi. 24; cf. Judith xvi. 17; Ecclus. vii. 17; Apocalypse of Peter 10. The 'worm' and the 'fire' are opposed to 'life,' and they seem to mean 'destruction.' They can hardly mean life in endless torture; but they have no end so long as there is anything for them to devour. Victor and Theophylact interpret them of the gnawing reproaches of conscience and the memory of shameful things done in this life. Perhaps they point

quenched. For every one shall be salted with fire, and 49
every sacrifice shall be salted with salt. Salt *is* good: but 50
if the salt have lost his saltness, wherewith will ye season it?
Have salt in yourselves, and have peace one with another.

1—12. *The Question of Divorce.*

And he arose from thence, and cometh into the coasts 10

rather to the permanent loss which is involved in the irreparable deterioration of the man's real self. Jews had strange ideas about the unseen world. Christ did not contradict these ideas, but He has left teaching which enables us to correct them.

49. *For every one shall be salted with fire*] A very difficult statement. Each of the two metaphors is capable of more than one interpretation, and the two seem to be opposed, for fire destroys and salt preserves. These sentences may be isolated Sayings which Mk has put together, because the common idea of 'salt' seems to unite them, and which he has placed here, because the idea of 'fire' connects the first sentence with what precedes, although in reality the sentences have no connexion with one another or with the preceding words. If there is connexion, it may be something of this sort. The way to escape the penal fire hereafter is to seek the purifying and preservative fire here, the fire of the Divine Presence (Heb. xii. 29; Deut. iv. 24, ix. 3; Mal. iii. 2, iv. 1). A sense of God's Presence burns up all that is base, and preserves all that is akin to Him. And the Christian, salted and illuminated by communing with God, becomes himself salt and light to others. Another possible meaning is that the aim of penal suffering is to purify.

and every sacrifice, &c.] These words are an interpolation from Lev. ii. 13.

50. *Salt* is *good*] Or, *A fine thing is the salt.* Here 'the salt' is passing in meaning from the Divine to the human; in the next clause it is wholly human.

lost his saltness] Apostles without the spirit of devotion and self-sacrifice, selfish Apostles who wrangle for the first place, are as worthless as savourless salt.

will ye season it] The verb means 'prepare,' and especially 'prepare and flavour food' (Col. iv. 6).

have peace] See on 2 Cor. xiii. 11. The verb is freq. in the Septuagint; elsewhere only in Paul (Rom. xii. 18; 1 Thess. v. 13). The fruits of the Spirit are 'love, joy, peace' (Gal. v. 22; cf. 1 Cor. iii. 3).

X. 1—12. The Question of Divorce.

Mt. xix. 1—12, v. 31, 32. Lk. xvi. 18.

1. *And he arose from thence*] We have almost the same wording vii. 24, where, as here, a move of considerable distance is begun.

of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them
2 again. And the Pharisees came to him, and asked him, Is it
3 lawful for a man to put away *his* wife? tempting him. And he answered and said unto them, What did Moses command
4 you? And they said, Moses suffered to write a bill of
5 divorcement, and to put *her* away. And Jesus answered and said unto them, For the hardness of your heart he wrote you

'He arose' does not look back to 'sat down' (ix. 35); it is Hebraistic amplification (i. 35, ii. 14, vii. 24, xiv. 57, 60), freq. in Lk. and Acts, twice in Mt., and once in Jn.

the coasts of Judæa] A comprehensive expression for Judaea and the adjoining country; cf. v. 17, vii. 24, 31.

the people] Better, *multitudes* (R.V.). This is the only place in which Mk uses the plural of the word which R.V. consistently renders 'multitude,' and here the word has no article. The singular, with either the article or an adjective, is very freq. in Mk.

2. *the Pharisees*] There is again no article; cf. v. 38, vii. 17. It is not implied that they are the same Pharisees as those who assailed Him previously (ii. 16, vii. 1, viii. 11); but all do what is customary; multitudes throng Him, He teaches them, Pharisees attack Him.

tempting him] They perhaps had heard that He condemned divorce (Mt. v. 31, 32), which was recognized by the Law, and they hoped to get Him committed to a clear contradiction of the Law.

3. *answered*] He answers their thoughts as well as their words, and Himself makes the appeal to Moses. Mt., with less probability, represents Him as allowing them to make the first appeal to what Moses commanded. See on xii. 26.

4. *suffered*] Or, *permitted*; the word is here emphatic. The right of divorce was established by custom, and 'Moses' takes it for granted (Lev. xxi. 7, 14, xxii. 13; Num. xxx. 9); but in certain cases the right might be forfeited (Deut. xxii. 19, 29). In Deut. xxiv. 1 f., to which passage reference is here made, the right of divorce is assumed and regulated. The husband is told that in divorcing he must observe certain formalities, the chief of which is writing (Mk) and giving (Mt.) a 'bill of divorcement,' and that in no circumstances may the divorced woman become his wife again. The reason for divorce is not mentioned, but it could not be adultery, for the penalty for adultery was death (Lev. xx. 10; 'Jn' viii. 5). 'Moses' neither commanded nor forbade divorce, but commanded that, if it took place, it must be done in a certain manner and be irrevocable. Driver on Deut. xxiv. 1 f.

5. *For the hardness of your heart*] First with emphasis. R.V. rightly transposes 'your'; '*For your hardness of heart.*' This is a

this precept. But from the beginning of the creation God 6
made them male and female. For this cause shall a man 7
leave his father and mother, and cleave to his wife; and 8
they twain shall be one flesh: so then they are no more
twain, but one flesh. What therefore God hath joined to- 9
gether, let not man put asunder. And in the house his 10
disciples asked him again of the same *matter*. And he saith 11
unto them, Whosoever shall put away his wife, and marry
another, committeth adultery against her. And if a woman 12

very important concession (see Gould), and Christ does not condemn Moses for having made it. The inference is that, where similar hardness of heart exists, the concession may be made. There ought to be no hardness of heart to require any such concession, and the aim of the reformer should be to remove the hardness.

this precept] Or, *commandment* (R.V.), as elsewhere (vii. 8, 9, x. 19, xii. 23, 31). Not the command to divorce, for there was no such command, but the command to effect the divorce in a certain way.

6. *the beginning of the creation*] Christ directs them to a far earlier authority than the written Law. 'Moses' has also told us of the original ideal of marriage. The Creator made pairs, without surplus females. But Christ is not opposing the authority of God to that of Moses, as Victor and others think. He is showing that in the Pentateuch we have evidence that the concession made by the Law to debased human nature was not included in the original plan made by the Creator.

7. *For this cause*] In Gen. ii. 24 these words refer to the making of woman out of the rib of man, which *explains* the almost universal fact that a man leaves his parents and cleaves to a wife. Here, as in 1 Cor. vi. 16 and Eph. v. 31, this momentous fact is made an argument for monogamy.

9. *God hath joined together*] God did not do this by uttering the words quoted in *v.* 7; they are Adam's words, though Mt. assigns them to God. But God has made possible and has sanctioned a relationship between man and woman which is more binding than even that which exists between parent and child.

10. *in the house*] Again we have a subsequent questioning in the privacy of a house; cf. ix. 28. 'Again' refers to the previous questioning by Pharisees.

11. *committeth adultery against her*] In answering the Pharisees it sufficed to point out that, from a higher point of view than that of the Mosaic Law, divorce was a falling away from the ideal set before mankind at the Creation, an ideal which ought to be restored. In answering the disciples He goes further and declares that marrying another after divorce is adultery, which implies that divorce is no real

shall put away her husband, and be married to another, she committeth adultery.

13—16. *Christ blesses Little Children.*

13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought

dissolution of the marriage tie. Gould holds that the exception mentioned in Mt. xix. 9 must be implied here, "because adultery is the real dissolution of the marriage tie. Formal divorce does not break the marriage tie, adultery does break it."

12. This is probably added in order to make it clear that in this matter the sexes are equal; neither partner can dissolve the marriage. Jewish law made no provision for a wife to divorce her husband; so Mt. omits this verse. We need not doubt that Christ added these words; but, if He did not, love of parallelism would sufficiently account for their being attributed to Him.

Neither Mk nor Lk. (xvi. 18) represents Christ as having made any exception to this prohibition of divorce. Mt. twice attributes to Him the making an exception (v. 32, xix. 9); an unfaithful wife has ruptured the marriage tie and may (or must) be divorced. It is doubtful whether Christ did make this exception. Mt. may have had independent authority for it; but it is at least as probable that he inserted it because he felt sure that Christ would not forbid what the Law allowed, and what perhaps the Church of Jerusalem allowed. These are possibilities. What is certain is that this exception is attributed to Christ in the Gospel which more than any other has influenced Christian thought and practice in this and other matters. Christians who divorce an unfaithful wife and marry again can claim Scriptural authority for so doing. That Christ made the exception in accordance with Jewish practice, and that Mk and Lk., writing for Gentiles, omitted the exception as being Jewish, is an intelligible theory, but it is not probable. It is safer to point out that in no Gospel does Christ censure Moses for regulating, and thereby sanctioning, divorce in a defective state of society. Would He condemn the regulating of divorce in a state of society equally defective? See Hastings' *D.B.* and *D.C.G.* artt. 'Divorce' and 'Marriage'; also Allen on Mt. x. 32, xix. 9.

13—16. Christ blesses Little Children.

Mt. xix. 13—15. Lk. xviii. 15—17.

13. *that he should touch them*] Both Mk (ii. 4) and Mt. (often) use the same verb of *bringing the sick* to Christ, and even those who had no ailment would be honoured by His touch. 'Young children' or 'little children' (R.V.) does not necessarily mean that all the children that were brought were babies; a girl of twelve is called 'a little

them. But when Jesus saw *it*, he was much displeased, and 14
said unto them, Suffer the little children to come unto me,
and forbid them not: for of such is the kingdom of God.
Verily I say unto you, Whosoever shall not receive the 15
kingdom of God as a little child, he shall not enter therein.
And he took them up in his arms, put his hands upon them, 16
and blessed them.

child' (v. 39, 42). The point is that their being too young to comprehend His teaching is no reason for keeping them from Him.

The true text gives *the disciples rebuked them.* To the disciples it seemed intolerable that the Master, whose strength was sorely tried by the number of adults whom He taught and healed, should be expected to attend to little children, who did not need, and could not appreciate, His attention.

14. *was much displeased*] Cf. *v.* 41, xiv. 4; Lk. xiii. 14; Mt. xxvi. 8. Another instance of human emotion in Christ; see on iii. 5. He was indignant that His disciples should try to put such a limit on His love and His work as would exclude children. Like the records of their terror at the storm, their misunderstanding about the leaven, their powerlessness about the demoniac boy, and their disputing about the first place, this narrative illustrates the candour of the Evangelists in telling what is not to the credit of the Apostles.

and forbid them] There is no 'and' in the best text. Copyists often insert conjunctions, which weaken sharp decisive sentences, such as these. 'Allow them; cease to forbid them' is doubtless nearer to the original utterance. Cf. i. 27, ii. 7, and the short unconnected rebukes, iv. 39, 40, viii. 17, 18, ix. 19.

for of such] In all three; the genitive is possessive; *for to such belongs the Kingdom of God.* The disciples were trying to keep from the Son of God some of those who were the most fit to be admitted to His presence. 'Such' (not 'these') shows that it is character that counts, not tender years.

15. *Verily I say unto you*] This solemn warning, "the final lesson of His ministry in Galilee" (Swete), is omitted by Mt., who has recorded similar words xviii. 3, but without the important word 'receive,' which implies that the Kingdom is *offered.* 'Receiving the Kingdom of God' means accepting the rule and sovereignty of God. 'Entering the Kingdom' means becoming a member of the society in which His rule prevails. The leave to enter is always open to those who qualify themselves for entering.

as a little child] With perfect trust, joy and hope.

shall not enter] *Shall in no wise enter* (R.V.); cf. ix. 1, 41, xiii. 2, 19, 30.

16. *took them up in his arms*] The same gesture as in ix. 36. Both here and ix. 36 this beautiful action is omitted by Mt.

blessed them] The compound verb and imperfect tense indicate

17—31. *The Rich Man's Question. Christ's Answer and Comments.*

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?
18 And Jesus said unto him, Why callest thou me good? *there*

that He blessed them fervently again and again. He granted the request of the parents, and a great deal more.

17—31. THE RICH MAN'S QUESTION. CHRIST'S ANSWER AND COMMENTS.

Mt. xix. 16—30. Lk. xviii. 18—30.

17. *when he was gone forth*] Better, *as he was going out* of the house in which He had welcomed the children. Mk. alone tells us this, and that the rich man ran and prostrated himself. The action indicates youthful impulsiveness. He is quite in earnest. He has perhaps just heard of Christ's graciousness to the children, and it has kindled his enthusiasm. All three place the coming of the rich man immediately after the blessing of the children, to which it forms an instructive contrast. The children were nearer to the Kingdom than they knew; it did them no harm to be exalted and they were exalted greatly. The rich man was farther from the Kingdom than he knew; it might do him good to be abased, and he was abased.

Good Master] The admiration is genuine, but defective; he means no more than that he is seeking instruction from a teacher of great reputation for wisdom and kindness. In order to avoid what seems to be implied in 'Why callest thou Me good?' Mt. transfers 'good' from 'Master' to 'what.' This makes 'good' pointless; action that is to win eternal life must be good.

eternal life] Mk has this remarkable expression only here and *v.* 30; Mt. and Lk. have it thrice each; Jn 17 times, 1 Jn 6 times. The Greek never varies; but A.V. has 'eternal life,' 'life eternal,' 'everlasting life,' 'life everlasting.'

18. *Why callest thou me good?*] There is no emphasis on either 'thou' or 'me.' 'Good Master' was a very unusual form of address. If it was not a mere compliment to win favour, it was said without consideration. Evidently there was some defect in his use of the epithet. The defect was not that he failed to see that Jesus was God, as if Christ's reply meant, 'God alone is good, and you do not believe that I am God. Unless you do that, I cannot accept the title "good" from you.' This is the explanation of Cyril, Basil, Epiphanius, Ambrose, Jerome, Bede, Maldonatus and Wordsworth. It cannot be right, for the man could not have understood it. What he might have seen, and failed to see, was that the good desires of which he was conscious in

is none good but one, *that is*, God. Thou knowest the 19
Commandments, Do not commit adultery, Do not kill, Do not
steal, Do not bear false witness, Defraud not, Honour thy
father and mother. And he answered and said unto him, 20
Master, all these have I observed from my youth. Then 21
Jesus beholding him loved him, and said unto him, One
thing thou lackest: go thy way, sell whatsoever thou hast,
and give to the poor, and thou shalt have treasure in heaven:

himself, and the good words and works which he recognized in Christ, all came from God. The man was too self-confident, too certain that of his own will and power he could do what would win eternal life. Christ, by attributing His own goodness entirely to God (Jn v. 19—30) checks this self-confidence.

19. *Thou knowest the Commandments*] It is not difficult to know God's will; He has shown all men the way to eternal life.

Defraud not] Mt. and Lk. omit this prohibition, perhaps as not being one of the Ten Words. All three place the fifth last and omit the first four. Mt. adds the golden rule from Lev. xix. 18, which Mk has xii. 31. If it had been uttered on this occasion, the rich man could hardly have answered as he did.

20. *all these have I observed*] The man's self-satisfaction and his ignorance of what the Commandments imply are manifest; but he is not so much praising himself as expressing his disappointment at Christ's answer. He had expected to be advised to undertake something exceptional and brilliant, and he is told of the humdrum duties which every respectable person tries to perform.

21. *beholding him loved him*] A concentrated, penetrating look is meant (*v.* 27, xiv. 67; Lk. xxii. 61). Christ saw in him the making of a beautiful character and a valuable disciple, and He loved him for what he was and for what he might become. This is the only place in the Synoptic Gospels in which love is attributed to our Lord, whereas compassion is often attributed to Him. In Jn compassion is never attributed to Him, love often, and (excepting xiv. 31) always love to man. Both Mt. and Lk. omit this mark of Christ's perfect humanity. It intimates that behind Mk is someone who was present, who was intimate with Christ, and who knew how penetrating a look from Christ could be (Lk. xxii. 61).

One thing thou lackest] Christ leaves the man's estimate of himself unchallenged. Granting that it is not untrue, there is still something wanting, viz. freedom from 'the deceitful power of riches' (iv. 19).

sell whatsoever thou hast, and give to the poor] In no other way could the rich man's future be made secure from moral disaster. It was a strong measure, urged as the only prudent course, in this special case. Nevertheless, every follower of Christ must be ready to adopt it, if the call to do so should come. Cf. Lk. xii. 33.

22 and come, take up the cross, and follow me. And he was
sad at that saying, and went away grieved: for he had great
23 possessions. And Jesus looked round about, and saith unto
his disciples, How hardly shall they that have riches enter into
24 the kingdom of God! And the disciples were astonished at
his words. But Jesus answereth again, and saith unto them,
Children, how hard is it for them that trust in riches to enter
25 into the kingdom of God! It is easier for a camel to go
through the eye of a needle, than for a rich man to enter
26 into the kingdom of God. And they were astonished out

thou shalt have treasure in heaven] Christ does not promise him eternal life in return for the sacrifice of his possessions; cf. 1 Cor. xiii. 3. He promises him a secure treasure in return for an insecure one; Mt. vi. 19, 20.

follow me] Present imperative. To be continually a follower of Christ is the sure road to eternal life; cf. viii. 34.

22. *sad...grieved*] Cf. Gen. iv. 5. He was gloomy and sullen with a double disappointment; no perilous exploit was required of him, but he was asked to part with what he loved best. This is the sorrow of the world, leading to death.

23. *looked round about*] This again points to an eyewitness; see on iii. 5. He glances round the faces of His followers, to judge how this conversation has affected them, and to intimate that He has something to say.

24. *were astonished*] Or, *amazed* (R.V.). Mk alone uses the verb, and always of the effect of Christ's words (i. 27) or action (*v.* 32).

how hard is it for them that trust in riches] These words do not fit the context and they are less than the truth. The context requires 'How hard it is for rich people not to trust in their riches, and those who trust in riches *cannot* enter the kingdom' (Mt. vi. 24). The true text says nothing about trusting in riches, but simply that it is hard for any one to enter the kingdom (Lk. xiii. 24), and therefore very hard for the wealthy (Lk. vi. 24, xvi. 19; Jas v. 1). *How hard is it to enter into the Kingdom of God!* This was a solemn warning to Judas.

Some commentators would follow Codex Bezae and some Old Latin texts in transposing *vv.* 24 and 25.

25. *easier for a camel*] There is no need to conjecture that 'camel' here means a 'cable' (Cyril, Theophylact); still less to make the needle's eye mean a small side-gate for foot-passengers (Shakespeare, *Richard II*, v. v. 17), an explanation which no ancient commentator adopts. Christ's Sayings, like those of other Oriental teachers, are sometimes hyperbolical; 'strain out the gnat, and swallow the camel' (Mt. xxiii. 24), 'whoso shall say to this mountain, &c.' (xi. 23), 'a grain of mustard seed, less than all seeds, becometh a tree' (Mt. xi. 32), &c.

26. *astonished out of measure*] Cf. i. 22, vi. 2, vii. 37. The O.T.

of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men *it* 27
is impossible, but not with God: for with God all things are possible. Then Peter began to say unto him, Lo, we have left 28
all, and have followed thee. And Jesus answered and said, 29
Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he 30
shall receive an hundredfold now in this time, houses, and

teaches that God rewards good men with wealth; and most men either have wealth or labour to get it. How amazing, therefore, to be told that wealth is a dire obstacle to salvation!

Who then can be saved?] Or, *Then, who in the world can be saved?* Not merely What *rich* man? There is no hope that anybody will escape this enormous peril?

27. *looking upon them*] As on the rich man in *v.* 21; the same English word should be used there as here. Christ neither explains nor softens the 'hard Saying' in *v.* 25, but He shows where the solution of the difficulty can be found. God has many counter-charms with which to conquer the baleful charm of riches.

all things are possible] 'All things' is not absolute. God's own character places some limits, and there are others which seem to us to exist. But all things that are necessary for the salvation of mankind—and this is the point here—are possible with God. See xiv. 36.

28. *Then Peter began to say unto him*] There is no 'then' in the true text. See on *v.* 14 and ix. 38.

Lo, we have left all] The pronoun is emphatic; '*we* did not prefer our possessions to Thee.' Christ's 'follow Me' (*v.* 21) would remind Peter of his own call, and he could hardly help contrasting his own response to it with the behaviour of the rich man. But he could have helped calling attention to the contrast, and the impulsive remark is characteristic.

29. *And Jesus answered and said*] The true text has simply *Jesus said*. Christ treats Peter as the spokesman of the Twelve, and, as often, gives what is not a direct answer to the question asked, but what either includes the answer or is much more important. Christ treats in a similar way the remark made by Peter about the fig-tree (ix. 21 f.).

There is no man] Everyone who, for the highest motives, has given up what is most dear to him will be abundantly rewarded here and hereafter.

for my sake, and the Gospel's] See on viii. 35. There Mt. and Lk. have only the first half. Here each takes a different half and amplifies it. See on i. 15 and cf. i. 32.

30. *now in this time*] Mk's characteristic fulness again, as in i. 32, 35, 42, ii. 23, 25, &c. Lk. omits 'now,' Mt. omits the whole. Mk

brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.
31 But many *that are* first shall be last; and the last first.

32—34. *The Last Prediction of the Passion.*

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen

alone repeats the list of possessions in speaking of the recompenses, another instance of superfluous fulness. 'A hundredfold' of course means what will compensate a hundredfold. Yet even with regard to the happiness of human relationships the great Christian family supplies compensation in kind.

in the world to come] Lit. 'in the age which is coming,' which is of unlimited duration, whereas a 'time' or 'season' is necessarily limited.

31. *But many* that are *first*] Lk. (xiii. 30) gives this Saying at an earlier point; it was probably uttered more than once, and it is capable of more than one application. Many who think that they have earned much will be disappointed, and many who think that they have earned little will be surprised, like the labourers in the vineyard.

32—34. The Last Prediction of the Passion.

Mt. xx. 17—19. Lk. xviii. 31—34.

32. *going up to Jerusalem*] As in English, a journey to the capital is 'going *up*.' This is literally true of Jerusalem, which is 'a city set on an hill,' and the hill stands high above the sea-level. The verb is very freq. in the Septuagint, where it translates about twenty different Hebrew words.

Jesus went before them] As an Oriental shepherd 'goeth before' his sheep (Jn x. 4). This graphic detail of His leading for a while in silence and their following in fear is in Mk only. It may be something which Peter remembered well. There are two companies; *the Twelve*, who were awe-struck at Christ's demeanour and fixity of purpose (Lk. ix. 51; cf. Ezek. iii. 8, 9; Is. l. 7); and *the casual followers*, who had an indefinite presentiment that something untoward was impending.

took again the twelve] In all three; it implies other followers. The verb means 'taking *to oneself*' (Jn i. 11, xiv. 3), and therefore *aside* from others (iv. 36, v. 40, ix. 2, xiv. 32).

began to tell them] He renews the unwelcome topic. This is the fourth (not third) recorded prediction (viii. 31, ix. 12, 31). It is more definite and detailed than previous predictions. The voluntary character of His death is made clear to the Apostles; He knew the inevitable consequence of going to Jerusalem now.

unto him, *saying*, Behold, we go up to Jerusalem; and the 33
Son of man shall be delivered unto the chief Priests, and
unto the Scribes; and they shall condemn him to death, and
shall deliver him to the Gentiles: and they shall mock him, 34
and shall scourge him, and shall spit upon him, and shall
kill him: and the third day he shall rise again.

35—45. *The Request of the Sons of Zebedee.*

And James and John, the sons of Zebedee, come unto 35
him, saying, Master, we would that thou shouldest do for us
whatsoever we shall desire. And he said unto them, What 36

33. *shall be delivered unto*] In all three; see on ix. 31. That the Sanhedrin will 'hand Him over to the heathen' almost reveals that He will be crucified (Jn xviii. 31, 32), for 'the heathen' could only mean the Romans. Mt. again gives an interpretation of Christ's words as having been spoken; he records that Christ *said* 'crucify.'

34. *the third day*] This is a correction of the less accurate '*after three days*,' which is the expression in Mk here, viii. 31, and ix. 31. The mention of 'the third day' in three of the four predictions is important in connexion with the evidence for the Resurrection, and the correction of the intelligible, but not quite exact, 'after three days' by Mt. and Lk. is also important. Mt. corrects it in all three places to 'on the third day'; Lk. corrects it twice and once omits the date. At the time when the Gospels were written, and indeed much earlier (1 Cor. xv. 4), there was a clear and uniform conviction that the life of Him who died on the cross was renewed *after an interval*. Something quite different from His spirit surviving, after leaving the body, took place. With the theory of mere survival after death, 'on the third day' becomes as unintelligible as the empty tomb. And the repeated records of the inability of the Twelve to understand the predictions of His rising again is against the theory that they believed that they had seen the risen Lord because they were so confident that He would rise.

35—45. THE REQUEST OF THE SONS OF ZEBEDEE.
Mt. xx. 20—28. Cf. Lk. xxii. 25.

35. This request is evidence of the Apostles' want of apprehension as to the nature of the Kingdom. Even if there was an interval, it was strange that soon after this detailed prediction of His approaching sufferings and death, two of His most favoured Apostles should trouble Him with an ambitious petition. Perhaps Mt. felt this, for he puts their petition into the mouth of their mother. Tradition may have said that she was in some way responsible for it. But they were parties to it, and even in Mt. Christ addresses them and not her. They and Peter had received a special revelation on the mount; and soon

37 would ye that I should do for you? They said unto him,
Grant unto us that we may sit, one on thy right hand, and
38 the other on thy left hand, in thy glory. But Jesus said
unto them, Ye know not what ye ask: can ye drink of the
cup that I drink of? and be baptized with the baptism that
39 I am baptized with? And they said unto him, We can.

afterwards first Peter exhibits a selfish ambition on behalf of all the Twelve (*v.* 23), and then James and John do so on their own account. The present journey to Jerusalem was to produce a crisis of some kind (*v.* 33); and the Sons of Thunder wished to make sure of a good position in the Kingdom. Evidently the question of 'who is the greatest' (ix. 34) has not been put to rest. Their mother's name was Salome and she seems to have been the sister of Christ's Mother (xv. 40; Mt. xxvii. 56; Jn xix. 25). As the Lord's first cousins these brothers might hope for exceptional preferment.

38. *Ye know not what ye ask*] In spite of His declaration (viii. 34, 35), they did not know that the entrance to the Kingdom is through suffering, and that those who would reign with Him must be ready to endure with Him (Acts xiv. 22; 2 Tim. ii. 12).

that I drink] Christ does not reprove them for their carnal conception of the Kingdom, but He corrects it. They do not yet understand the nature of His mission. 'Can ye drink?' implies that the cup is no pleasant one, and it is one which He is already drinking. 'Cup' in the sense of 'the contents of the cup' is freq. in literature (xiv. 36; Lk. xxii. 20; 1 Cor. x. 16, 21, xi. 25—27).

baptized with the baptism] Regarding troubles as a flood in which one is plunged is also common in literature. But here more may be meant. Baptism is immersion with security against sinking; rising again follows. It was therefore a fit metaphor for the Passion, and Christ had used it before (Lk. xxii. 49, 50); but Mk alone reproduces it here. Baptism into water inaugurated the earthly work of the Messiah; baptism into death is to inaugurate His return to glory.

39. *We can*] The bold answer is the same in both Gospels, but in Mt. A.V. has 'We are able.' So also in the preceding question. As in the case of the rich man (*vv.* 20, 21), Christ does not question the estimate which James and John have formed of their own characters. He tells them that they will share His sufferings, and that it is the Father who will assign places in the Kingdom. But the statement about the sufferings is indefinite, and it is forcing the meaning to call it a prediction that both the brothers will be put to death for their belief in Jesus Christ. There is no such prediction, and therefore no difficulty as to its non-fulfilment in the case of John. Both brothers suffered. James was put to death by Herod Agrippa I (Acts xii. 2). John was imprisoned and beaten (Acts iv. 3, v. 18), and was banished to Patmos (Rev. i. 9). The stories of his having been thrown into a caldron of boiling oil, and of his having drunk poison in the presence of Domitian,

And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and 40
on my left hand is not mine to give; but it shall be given to them for whom it is prepared. And when the ten heard 41
it, they began to be much displeased with James and John. But Jesus called them *to him*, and saith unto them, Ye 42
know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise

perhaps arose from a desire to find a literal fulfilment of the baptism and of the cup. The statement that Papias said that both James and John were slain by the Jews rests on poor authority; if Papias said it, he was probably drawing an inference from this prediction about the cup and the baptism. The belief that Jesus had said that John would not die could not have arisen if John had been killed with James.

40. *is not mine to give*] The rewards will be His to give (Rev. xxii. 12; 2 Tim. iv. 8), but only in accordance with the will of the Father, who 'hath given all judgment unto the Son' (Jn v. 22 f.; Acts x. 42), and He will exercise it when the time and season come (Acts i. 7). This was a favourite Arian text, and as such is often discussed by the Fathers.

it shall be given] These words are rightly in italics in A.V. of Mt. xx. 23, but yet are not so printed here. *But for whom it hath been prepared* is all that the Greek gives us; the rest has to be understood. In English '*but* for whom' may mean '*except* for whom,' and it is sometimes maintained that the Greek 'but' (ἀλλά) never means 'except.' This is not true, as Soph. *O. T.* 1331 and Arist. *Eth. Nic.* X. v. 10 show. 'Not mine to give, *except* to those for whom' is admissible here. In any case, the point is that personal fitness, and not personal influence, decides these matters.

41. *to be much displeased*] Cf. *v.* 14. The spirit of ambition and jealousy in the Twelve had been rebuked (ix. 35), but it was not extinguished, and the other ten are indignant with the two brothers for trying to get special promotion for themselves.

42. *Ye know*] Christ's treatment of the ten is as gentle as His treatment of the two. We have three rebukes of this character, all beginning with an appeal to the *knowledge* possessed or not possessed by the persons addressed; *vv.* 19, 38, 42. Cf. iv. 13.

which are accounted to rule] The power of kings depends upon their being recognized as kings. Lk. places the Saying in the discourses at the Last Supper.

their great ones] The great officials of the heathen. The despotism of heathen monarchs is heavy, and that of the great officials, who act with the monarchs' authority, is as bad or worse.

43 authority upon them. But so shall it not be among you:
but whosoever will be great among you, shall be your
44 minister: and whosoever of you will be the chiefest, shall
45 be servant of all. For even the Son of man came not to
be ministered unto, but to minister, and to give his life a
ransom for many.

43. *But so shall it not be among you*] Better, *But not so is it among you.* 'Not so' is emphatic. Among the heathen it is held that all must serve Caesar; the ideal ruler knows that it is he who must serve all.

will be great] Better, *desires to become great.* Cf. viii. 34, 35, ix. 35.

44. An advance on the preceding paragraph. The higher the rights, the greater the duties.

45. *For even*] An additional reason for what has just been stated. In inaugurating the Messianic Kingdom the Messiah Himself renders service rather than receives it, and gives His labour and His life for His subjects. He often received service both from Angels and men (i. 13, 31, xiv. 13, xv. 41), but that was not the purpose of the Incarnation. And here He does not say that He was sent (ix. 37), but that He *came*—of His own free will—to minister and to *give*—of His own free will—His life. This is the most definite declaration of the object of His coming into the world that has thus far been recorded; and it is given, not as an instruction in doctrine, but incidentally, to enforce a practical lesson. This does not look like invention.

not to...but to] See on ix. 37.

to give his life] This is the climax; 'Greater love hath no man than this' (Jn xv. 13).

a ransom] In some way beyond our comprehension the Death and Resurrection of Christ made it easy for mankind to win forgiveness and entrance into the Kingdom in which eternal life is enjoyed. This supreme change of conditions is spoken of in Scripture under a variety of metaphors, from which, if we draw inferences, we must do so with great caution. The metaphors sometimes overlap, and therefore the same texts would illustrate more than one of them. Christ's work for us in this respect is spoken of as 'ransoming' (here; Mt. xx. 28; 1 Tim. ii. 6; Tit. ii. 14), 'redeeming' (Rom. iii. 24; Eph. i. 7; Col. i. 14; Heb. ix. 12, 14), 'buying with a price' (1 Cor. vi. 20; Acts x. 28; Rev. v. 9), 'shedding blood for a new covenant' (xiv. 24; Heb. xiii. 20), 'loosing from sins with blood' (Rev. i. 5), 'salvation' or 'rescue' (Tit. ii. 11; Heb. ii. 10, v. 9; &c., &c.), 'propitiation' (Rom. iii. 25; 1 Jn ii. 2, iv. 10), 'reconciliation,' or 'atonement' (Rom. v. 11; 2 Cor. v. 18, 19; Col. i. 20), 'justification' (Rom. v. 9). No metaphor can give us more than a fragment of the truth, and this is often mixed with what, for the purpose in hand, is not true. Interpretation of figurative language is therefore precarious, and drawing inferences from our interpretations may be perilous. It is lawful, and perhaps wisest, to accept the blessed

46—52. *Blind Bartimaeus restored to Sight.*

And they came to Jericho: and as he went out of Jericho 46
with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.
And when he heard that it was Jesus of Nazareth, he began 47
to cry out, and say, Jesus, *thou* Son of David, have mercy on

results of Christ's Death and Resurrection, without trying to explain the manner of their working. We have not got Christ's exact words, and we do not know whether He used a word which meant 'ransom.' The word here used occurs nowhere in N.T., except in this Saying; but cognate words are common.

for many] A ransom to buy off many. 'Many' does not exclude 'all'; it is contrasted not with 'all' but with 'one'; the surrender of one life rescued millions. See on Jn xv. 13; 2 Cor. v. 18; 1 Jn ii. 2; 1 Tim. ii. 6. There are none for whom Christ does not give His life.

46—52. BLIND BARTIMAEUS RESTORED TO SIGHT.

Mt. xx. 29—34. Lk. xviii. 35—43.

46. We once more have three records, and no two agree. Mk and Lk. give one blind man, Mt. gives two. Mk and Mt. say that Christ healed as He was going out of Jericho, Lk., as He was approaching it. Mk and Lk. say that He healed with a word, but they do not quite agree as to the word, Mt. that He healed with a touch. These discrepancies are of no moment, except as part of the overwhelming evidence that the Bible does not supply us with infallible history. It is impossible to accept every statement in the Bible as historically accurate. See on iv. 41. There is general agreement that, close to Jericho, as Jesus was near the last stage in His last journey to Jerusalem, a blind man called to Him for help; that the crowd tried to silence him, but that Jesus interfered and restored his sight; and that then the man followed Him. As in other places, Mk gives graphic details, such as an eye witness might remember, but which Mt. and Lk. omitted as unessential.

The Jericho of our Lord's time was a fine city, much augmented and adorned by Herod the Great, who died there, and by Archelaus, but it was a mile or more from the old site. The modern Jericho is a squalid village.

Bartimæus, the son of Timæus] Mk alone gives these names, which indicate that the man was still remembered when this Gospel was written. See on v. 2, where Mk and Lk. have one demoniac, but Mt. has two. The roads would be full of pilgrims going to Jerusalem for the Passover, and beggars would frequent the roads. Bartimaeus was sitting beside the road, able to hear all that passed.

47. *Son of David*] This form of address is here in all three. It implies that Jesus of Nazareth is believed to be the Messiah; and the

48 me. And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have
49 mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him,
50 Be of good comfort, rise; he calleth thee. And he, casting
51 away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that
52 I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Messiah would give sight to the blind (Is. lxi. 1). This thought was in the air; the blind beggar shouted what many people were debating in themselves or with one another (Lagrange). The expression occurs again xii. 35 = Lk. xx. 41, and nowhere else in Mk or Lk. Mt. has it several times, Jn never.

48. *charged him that he should hold his peace*] Like the disciples with the Syrophenician woman (Mt. xv. 23), they resented the ceaseless importunity; and like the disciples with the people who brought their children (*v.* 13), they resented the trouble likely to be given to Christ.

49. *and commanded him to be called*] The true text gives *and said, Call ye him.* Christ makes those who would have silenced the man tell him that his cries have taken effect.

Be of good comfort, rise; he calleth thee] Mk alone has these words. In English, as in Greek, the words have a pleasing rhythm. Longfellow has stereotyped the Greek. The people's complete change of attitude, directly they perceive Christ's interest in the beggar, is characteristic of the fickle multitude, but it is also evidence of reverence for Him.

50. *casting away his garment*] It was the most valuable thing that he had, but that is nothing, if only he can reach the Son of David.

rose] This is much too commonplace a rendering; *sprang up* (R.V.) or 'leaped up' is the meaning. Not a moment was to be lost. The graphic verb occurs nowhere else in N.T., and the whole of this graphic verse is peculiar to Mk.

51. *What wilt thou that I should do unto thee?*] The man's persistency is proof of his faith, and Jesus now lets those who would have suppressed him see that this is no common tramp begging for money, but a sufferer who believes in the Messiah's benevolence and power.

Lord] Better, *Rabboni*; as in ix. 5, Mk alone preserves the original Aramaic.

52. The man's faith being so strong, Christ heals with a word; contrast viii. 22—26. Mt. reports no word and substitutes a touch.

1—11. *The Messiah's Entry into Jerusalem.*

And when they came nigh to Jerusalem, unto Bethphage 11
and Bethany, at the mount of Olives, he sendeth forth
two of his disciples, and saith unto them, Go your way into 2
the village over against you: and as soon as ye be entered
into it, ye shall find a colt tied, whereon never man sat;
loose him, and bring *him*. And if any man say unto you, 3
Why do ye this? say ye that the Lord hath need of him;
and straightway he will send him hither. And they went 4

XI. 1—11. THE MESSIAH'S ENTRY INTO JERUSALEM.
Mt. xxi. 1—11. Lk. xix. 29—44. Jn xii. 12—19.

1. *Bethphage*] The locality is uncertain, and it is doubtful whether it was a village near Bethany or a district which contained it. It is not mentioned in O.T.

at the mount of Olives] Better, *towards the mount of O.* See Stanley, *Sinai and Palestine*, pp. 185, 422.

This arrival took place on the 8th Nisan (Jn xii. 1); but as the year of the Crucifixion is unknown, it is impossible to say what date that would be in our Calendar. Either A.D. 29 or 30 or 33 would fit the Gospels, and 29 or 30 is generally preferred to 33. Lewin, *Fasti Sacri*, gives the evidence clearly.

sendeth forth two] Even as regards trifling missions Christ seems to have sent the Apostles out in pairs (xiv. 13); see on iii. 14 and vi. 7. Mk's details suggest that Peter was one of the two.

2. Mk evidently regards as supernatural Christ's knowledge of what would happen; cf. xiv. 13; Jn i. 48, iv. 50, xi. 11, 14. We may adopt other possibilities, but they receive no support from the Evangelists.

never man sat] The animal is required for a sacred purpose. The Virgin Birth and the new tomb harmonize with this idea, which is natural and wide-spread; Num. xix. 2; Deut. xv. 19, xxi. 3; 1 Sam. vi. 7.

3. *the Lord hath need of him*] In all three; cf. ii. 17, xiv. 63. The Lord's humiliation and poverty continue to the end; even for His triumphal entry into Jerusalem He has to borrow an animal to ride upon. But it was no part of His humiliation that the animal was an ass; Judg. i. 14, v. 10, x. 4; 1 Sam. xxv. 20; 2 Sam. xvii. 23, xix. 26. The ass was quite consistent with a royal personage coming *peaceably*. Moore, *Judges*, p. 274.

straightway he will send him] Better, *straightway He sendeth him back thither*. This strongly attested reading is pleasing and natural. Christ anticipates the owner's anxiety about the borrowed animal, and promises that it shall be returned quickly. Mt. turns the promise into a prediction that the owner will at once send the ass and the foal. It is apparently through a misunderstanding of Zech. ix. 9 that Mt. mentions two animals; the 'ass' and the 'foal of an ass' are the same animal.

their way, and found the colt tied by the door without in
5 a place where two ways met; and they loose him. And
certain of them that stood there said unto them, What do
6 ye, loosing the colt? And they said unto them even as Jesus
7 had commanded: and they let them go. And they brought
the colt to Jesus, and cast their garments on him; and he
8 sat upon him. And many spread their garments in the way:
and others cut down branches off the trees, and strawed *them*
9 in the way. And they that went before, and they that followed,
cried, saying, Hosanna; Blessed *is* he that cometh in the

4. *without in a place where*, &c.] Superfluous fulness; there is no need to say both 'out of doors' and 'in the open street,' which seems to be the meaning of the phrase added to 'without.'

5. *them that stood there*] See on ix. 1. Lk. says that they were the owners, which is probable. That the owners were Lazarus and his sisters is not probable, even if the village was Bethany. None of that family would have questioned Christ's disciples in this way, nor would Christ have sent to them in this way.

What do ye, loosing the colt?] 'What do you mean by it?' Cf. Acts xxi. 13, 'What mean ye by weeping?'

6. *even as*] They delivered Christ's message exactly. Lk. transposes the 'even as'; everything happened exactly as Christ had foretold.

they let them go] The owners let the disciples go away with the colt. They knew 'the Lord' by reputation and were satisfied with His promise that the colt should be sent back soon.

7. *cast their garments on him*] The officers of Joram took off their garments to make a throne for Jehu, when they proclaimed him king (2 Kings ix. 13).

8. The enthusiasm spreads to the multitude. The disciples had taken off their chief garments to form a seat; the multitude take off theirs to form a carpet. There are many examples of this impulse; *e.g.* the story of Ralegh and Queen Elizabeth at Greenwich in Dec. 1581. A close parallel is found in the solemn entry of Buddha Dîpankara (*Buddhavamsa* ii.); "The people swept the pathway, the gods strewed flowers on the pathway and branches of the coral-tree, the men bore branches of all manner of trees, and the Bodhisatta Sumedha spread his garments in the mire, men and gods shouted All hail!"

branches] The word means greenery of any kind, especially when used as litter. R.V. marg. has 'layers of leaves.' The best texts give us *greenery which they had cut from the fields*, where 'fields' means cultivated lands rather than meadows. Mk alone has this detail. All three are silent about the crowd coming with palm-branches *from* Jerusalem (Jn xii. 13, 18).

9. *Hosanna*] Originally this was a prayer, 'Save, we pray,' but it seems to have become an expression of praise. Lk. in choosing an

Name of the Lord: blessed *be* the kingdom of our father 10
David, that cometh in the name of the Lord: Hosanna in
the highest. And Jesus entered into Jerusalem, and into the 11
temple: and when he had looked round about upon all
things, and now the eventide was come, he went out unto
Bethany with the twelve.

equivalent that would be intelligible to Gentile readers selects 'Glory.' It is remarkable that Mk gives no translation; contrast v. 41, vii. 34, xv. 22, 34. This may be because the word, like Rabbi (ix. 5), was so familiar. Ps. cxviii., which is certainly processional, was sung at the Feast of Tabernacles, and would easily suggest the ceremonies of that Feast.

Blessed is *he that cometh*, &c.] All four agree in these words. Originally they were a welcome to the pilgrim who comes to the Feast; but here they imply that 'He who cometh' has a mission from God.

10. *blessed* be *the kingdom*, &c.] Here Mk is alone. The cry shows that some in the crowd remembered Christ's teaching about the Kingdom and had some vague idea that this was the inauguration of it. Their ideas about Jesus of Nazareth were indefinite and diverse. To most He was a great Prophet; to some He was the Prophet who was to be the Forerunner of the Messiah; to others He was the Messiah Himself, about whom again their ideas were indefinite and diverse. This public recognition of Jesus as the Messiah or His Forerunner was an audacious thing. He was under the ban of the hierarchy. The Sanhedrin had tried to arrest Him. They had excommunicated the man born blind for saying that He had Divine power. They had made Him an outlaw by calling upon all Jews to assist in arresting Him (Jn xi. 57). And yet, not only pilgrims from Galilee and countryfolk from the neighbourhood of Jericho, but numbers who came from Jerusalem joined in proclaiming Him as the Messiah.

Hosanna in the highest] 'Glory in the heaven of heavens.'

11. *into the temple*] This means the whole Temple-enclosure, including the courts open to the air. See on Jn ii. 14, 18; also Sanday, *Sacred Sites of the Gospels*, pp. 106 f., with illustration and plan.

looked round about] Peculiar to Mk. For the last time this embracing look is remembered and recorded (iii. 5, 34, v. 32, x. 23). This time it is all-embracing and all the more full of meaning if we think of the lamentation over Jerusalem as having been uttered a few hours before. There were still a few days in which some souls might be reached, and in which teaching might be given which would hold good for all time; but it was too late for anything to be done that evening. So He went back to Bethany and passed the night on the slopes of the Mount of Olives (Lk. xxi. 37). In the city He would have been less quiet and less safe. He takes all precautions to prevent His being arrested before His hour is come.

12—14. *The Braggart Fig-Tree.*

12 And on the morrow, when they were come from Bethany,
13 he was hungry: and seeing a fig tree afar off having leaves,
he came, if haply he might find any thing thereon: and
when he came to it, he found nothing but leaves; for the
14 time of figs was not *yet*. And Jesus answered and said
unto it, No man eat fruit of thee hereafter for ever. And his
disciples heard *it*.

12—14. The Braggart Fig-Tree.
Mt. xxi. 18, 19.

12. *he was hungry*] The reality of Christ's human nature is again conspicuous, and that in three ways. He suffered hunger; until He went up to the tree, He did not know that it had no fruit; then He felt disappointment. This hunger is some evidence that at Bethany He was not under the roof of friends; friends would have provided Him with food in the morning.

13. *seeing a fig tree afar off*] It was a single tree by the road-side (Mt.), and its having leaves before the season would make it conspicuous.

if haply he might find] Mt. characteristically omits an expression which implies ignorance in Christ, and he merely says that Christ found only leaves. In the fig-tree the fruit precedes the foliage, and therefore abundance of leaves was a profession that fruit was there, although it was not yet the season for either.

14. *Jesus answered*] He answered the deceptive profession of the tree. Cf. ix. 5, x. 51, xiv. 49.

No man eat fruit of thee] It is possible that neither Mk nor Mt. gives the exact words. Even if Mk gives them correctly, they hardly amount to a curse, although Peter accounted them as such. If we are right in regarding the words as a judgment on the tree for its deceitful professions, it is the only miracle of judgment wrought by Christ, and it is wrought on an insensate object. But the symbolical judgment is not pointed out by Christ, still less its application to Jerusalem, which had just exhibited such enthusiasm for Him as the Messiah, and was about to show how deceptive that efflorescence of enthusiasm was by putting Him to death for not being the kind of Messiah that they expected and desired. Time would show this application, when the braggart and barren city was destroyed. The lesson which Christ pointed out was less obvious and of more pressing need (*vv.* 22 f.).

It is sometimes suggested that this narrative is only the parable of Lk. xiii. 6—9 in another form. Not only the story, but the moral in each case is different. The parable is a warning against spiritual unproductiveness, and we are not told that the unproductiveness continued, and that the threatened destruction took place. Here there is no warning,

15—19. *The Cleansing of the Temple.*

And they come to Jerusalem: and Jesus went into the 15
temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; and would not suffer 16
that any man should carry *any* vessel through the temple.

and the tree is destroyed, not for producing nothing, but for making a deceptive show of exceptional productive power.

Still less satisfactory is the suggestion that this is a case of folklore; there was a withered fig-tree near Jerusalem, and this story was invented to account for it. Withered fig-trees must have been common enough; it is extraordinary objects which excite curiosity and lead to folklore.

And his disciples heard it] They were near enough to hear these unusual words, which were spoken for the sake of the lesson to which they led. The incident could be made a parable, not told, but acted before the disciples' eyes. Cf. Horace *A. P.* 180.

15—19. The Cleansing of the Temple.

Mt. xxi. 12—17. Lk. xix. 45—48. Cf. Jn ii. 14—22.

15. *began to cast out*] He refused to begin to teach in the presence of such a scandal, and in order to be thorough He treated buyers as being as offensive as sellers. This market was in the Court of the Gentiles. It was not a common market, but one for the sale of all that was required for the sacrifices and the ritual of the Temple. The Temple-tax (Mt. xvii. 24) might not be paid with heathen coins, and the same rule would apply to offerings to the treasury (xii. 41). Hence the money-changers. The market was sanctioned by the hierarchy, who had an interest in the profits; and near the time of the Passover business would be brisk. To a pilgrim coming to Jerusalem full of awe in anticipation of the unique sanctity of the Temple, the shock of finding himself in the hubbub and contentious bargaining of a bazaar must have been distressing. The rate of exchange was sometimes as high as 10 or 12 per cent.

the tables...the seats] The change is not accidental. Overturning the tables of the money-changers caused spilling of the coins. Overturning the tables of the dove-sellers would have caused suffering to the birds; so here He overturned the seats and told the sellers to remove the cages. See on Jn ii. 16.

that sold doves] Better, *that sold the doves* (R.V.), viz. those which were required for the purification of women (Lk. ii. 22 f.) and other offerings (Lev. xii. 8, xiv. 24, xv. 14, 29).

16. *and would not suffer*] This detail, peculiar to Mk, may be one of Peter's recollections. Making the Temple a thoroughfare seems not to have been formally permitted, but the hierarchy, who could easily have stopped it, did not do so.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but
18 ye have made it a den of thieves. And the Scribes and chief Priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was
19 astonished at his doctrine. And when Even was come, he went out of the city.

17. *And he taught*] Although Christ has allowed Himself to be proclaimed as the Messiah, yet He shows that His mission is still, not to reign, but to serve (x. 45). *He went on teaching and saying to them.*

Is it not written?] Once more He appeals to what stands written, for which they professed such reverence, while they perpetually distorted or ignored it (ii. 25, vii. 6, 7, xii. 10).

of all nations] Rather, *for all the nations.* The words have special point, for it was the Court of the *Gentiles* that Jesus was restoring to its proper purpose as a place of prayer. Cf. 1 Kings viii. 41, 42; Jn xii. 20. See on xiii. 10 and xiv. 9.

a den of thieves] Better, *a robbers' den.* A.V. not unfrequently obscures the difference, which is marked in the Greek, between the mean purloining 'thief' and the violent 'robber' or 'bandit.' See on Jn x. 1 and xviii. 40. These words come from Jer. vii. 11, where the Prophet is exhorting the Jews to avert judgments by repentance, as Jesus does here. The reference may be to the extortionate charges.

18. *the Scribes and chief Priests*] The order would be unusual, but it is not right. The evidence for *the chief priests and the scribes* (R.V.) is overwhelming. For the first time in the Synoptic Gospels the chief priests appear in active hostility to Jesus. Their gains were being touched. It was as when Luther denounced the sale of indulgences; if the Temple-market was stopped, 'the hope of their gain was gone.'

because all the people] Better, *for all the multitude.* This explains why the hierarchy hated him. Because this representative multitude from all parts of Palestine and beyond was 'amazed at His teaching,' so different from that of the Scribes, and 'hung on His lips, listening.'

19. *And when Even was come*] Rather, *And every evening* (R.V.); lit. 'And whenever it became late.' Every evening He left the city and passed the night elsewhere.

It is impossible to be certain whether Christ cleansed the Temple twice or only once. There is no improbability in His having done so both at the beginning and at the end of His Ministry. If He cleansed it at the beginning, the evil would revive, for the authorities would take delight in showing public contempt for His teaching and in resuming their profits. In that case He would deal with it more severely the second time than the first; and His condemnation of it in the Synoptics is more severe than in Jn. See on Jn ii. 17. Mk records facts which imply an earlier Ministry in Jerusalem. When did Joseph of Arimathaea

20—26. *The Lesson of the Withered Fig-Tree.*

And in the morning, as they passed by, they saw the fig 20
tree dried up from the roots. And Peter calling to remem- 21
brance saith unto him, Master, behold, the fig tree which
thou cursedst is withered away. And Jesus answering saith 22
unto them, Have faith in God. For verily I say unto you, 23

become a disciple? When did the family at Bethany become friendly, or the owners of the colt, or the goodman who at once lent the upper room?

But at the present time the hypothesis that Christ cleansed the Temple only once finds most favour. Then which is the true date? Did He cleanse it at the beginning or at the end of His Ministry? Here there is much difference of opinion, for the probabilities are rather evenly divided. But in one respect all four Gospels agree about the date; they make it "the first public act in the Ministry in Jerusalem" (J. A. Robinson, *Hist. Char. of St John's Gospel*, p. 21,—an admirable little book). The Synoptists omit the early work in Jerusalem, but they place this significant action at the opening of what they do record of Christ's work there; and in each case His protest against the licensed desecration of "the Mountain of the House" provokes a question as to His own authority (*v.* 28; Jn ii. 18).

20—26. The Lesson of the Withered Fig-Tree.
Mt. xxi. 19—22.

20. *in the morning*] The following morning (Tuesday), the day in that week about which we have the most information, excepting Friday. But the interval between the first and second seeing of the tree may have become shortened in tradition. Mt. enhances the miracle by banishing the interval altogether; according to him the fig-tree *immediately* withered away, and the Apostles (not Peter only) expressed their astonishment at the suddenness of the result. No doubt Mk is nearer to the truth in both particulars.

21. *calling to remembrance*] Perhaps none of them thought much about it, until the tree was seen in its changed condition. Then Peter remembered the unusual words to which they had listened.

Master] Better, *Rabbi* (R.V.); see on ix. 5 and x. 51.

which thou cursedst] That is Peter's view; but the recorded words are not a curse, and in them nothing is said about withering, but only perpetual fruitlessness. Hence Peter's surprise.

22. Peter's remark was meant to raise the question of a judgment on the tree. Christ does not gratify his natural curiosity, but gives to all the Apostles a lesson less easy to see, and of greater importance. See on x. 29.

Have faith in God] Faith in the efficacy of prayer; it was through

That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.
24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have
25 *them*. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may

Christ's possession of this faith that His prayer about the tree had been so clearly answered.

23. *For verily*] 'For' is an insertion of copyists. See on iii. 28.

whosoever shall say unto this mountain] 'Removing mountains' was a Jewish figure of speech for a great difficulty, and it would be familiar to the disciples. Language which to Western ears seems extravagant, to Orientals is picturesque and natural (ix. 45—47, x. 25). See Sanday, *The Life of Christ in Recent Research*, pp. 26f. Lk. omits the withered tree, but has a similar Saying in a different connexion, with a sycamine tree instead of a mountain (xvii. 6). In each case the miraculous passage from land to water is effected by faith. The most difficult results are attainable when faith and prayer are directed towards objects which are in accordance with the Divine Will (ix. 23). St Paul may have known that our Lord used this figure (1 Cor. xiii. 2), but he may equally well have used it independently.

and shall not doubt] Hort says that Jas i. 6 is "taken from our Lord's words in Mk xi. 23. Not the mere repetition avails, but the mind of the asker, the trust in God as One who loves to give. *Wavering* is no doubt the right translation in this verse (Acts x. 20; Rom. iv. 20, xiv. 23), though singularly enough this sense occurs in no Greek writing, except where the influence of the N.T. might have led to its use. It is supported by the versions, the Greek commentators from Chrysostom and Hesychius, as well as by the context in all the passages."

24. *believe that ye receive* them] *Continually believe that ye received them*—'at the moment when ye asked for them.' 'Received,' not 'receive,' is the right reading.

25. *when ye stand*] Better, *whensoever ye stand.* Christ says 'stand,' because standing was the usual posture for prayer among the Jews (1 Sam. i. 26; 1 Kings viii. 14, 22; Neh. ix. 4; Mt. vi. 5; Lk. xviii. 11, 13). Yet kneeling was natural in cases of special earnestness (1 Kings viii. 54; Ezra ix. 5; Dan. vi. 10). Christ knelt (Lk. xxii. 41), and kneeling has become customary among Christians (Acts vii. 60, ix. 40, xx. 36, xxi. 5; Eph. iii. 14). But the Eastern Church still prays standing. And the Moravians do not kneel.

forgive, if ye have ought against any] A necessary caution against the supposition, which Peter's remark might encourage, that our curses on other men will be executed by God.

forgive you your trespasses. But if ye do not forgive, 26
neither will your Father which is in heaven forgive your
trespasses.

27—33. *The Sanhedrin's Question about the Authority of Jesus.*

And they come again to Jerusalem: and as he was walking 27
in the temple, there come to him the chief Priests, and
the Scribes, and the Elders, and say unto him, By what 28
authority doest thou these things? and who gave thee this

trespasses] Lit. 'slips aside,' 'false steps.' A.V. uses five words in translating; 'fault,' 'offence,' 'fall,' 'trespass,' 'sin.' R.V. uses the last three. The similar Saying Mt. vi. 14, 15, may have been taken from this passage and inserted in the Sermon, as other Sayings seem to have been inserted there. We infer from this passage that the Lord's Prayer had already been taught to the disciples. Christ does not say that forgiving others suffices to secure forgiveness for ourselves; but refusing to forgive others is a bar to our receiving forgiveness. Cf. Ecclus. xxviii. 2. Nowhere else in Mk does 'your Father' occur.

26. This verse is an interpolation from Mt. vi. 15; ℵBLSΔΨ omit the verse.

27—33. The Sanhedrin's Question about the Authority of Jesus.

Mt. xxi. 23—27. Lk. xx. 1—8.

27. *they come again to Jerusalem*] Apparently the same day (Tuesday), but later. It is called "The Day of Questions." We may think of the scene as the Court of the Gentiles (*vv.* 15—17), in which He was walking and teaching as He had opportunity.

the chief Priests] See on viii. 31, where, as here, all three elements of the Sanhedrin are mentioned, each with a separate article. The deputation is a formal one, and representatives of each of the three bodies are present.

28. *By what authority*] 'In the right of what *kind* of authority art Thou acting thus?' Cf. Acts iv. 7. They refer specially to His interference with the hierarchy respecting the Temple-market, but indirectly they challenge His whole career. It was a reasonable question, and they were the right people to raise it. Did He hold that He was clothed with Divine authority, or with human? In either case, who conferred it? But it was not merely in order to protect the public from an impostor that they pressed this question. They sought to entangle Him fatally. If He claimed Divine authority, He might be convicted of blasphemy. If He claimed human authority as the Son of David, He might be handed over to the Procurator. If He disclaimed

29 authority to do these things? And Jesus answered and said
unto them, I will also ask of you one question, and answer
me, and I will tell you by what authority I do these things.
30 The baptism of John, was *it* from heaven, or of men?
31 answer me. And they reasoned with themselves, saying, If
we shall say, From heaven; he will say, Why then did ye not
32 believe him? But if we shall say, Of men; they feared
the people: for all *men* counted John, that he was a prophet
33 indeed. And they answered and said unto Jesus, We cannot

all authority, He might be denounced to the people as a convicted impostor. The second question is not a mere repetition of the first. Authority must be derived from a power that is competent to confer it. Who conferred it on Jesus?

29. *I will also ask*] 'Also' is an interpolation.

one question] Rather, *one statement*. 'You ask Me to state My authority. I will ask you for one statement.' A single statement from them may settle the matter. But He is not evading a difficulty by putting them in one. If they answered His question, the way to the answer to their question would be clear. As the constituted religious guides of the people, sitting on Moses' seat, it was their place to speak first. The people had declared John to be a Prophet, and John had declared Jesus to be the Messiah. The Sanhedrin had allowed the popular estimate of John to pass unchallenged. That ought to mean that they admitted that John was a Prophet with a commission from Heaven to preach repentance-baptism. If so, the authority of Jesus was established, for an inspired servant of God had declared Him to be the Messiah. Cf. Acts v. 38, 39, where Gamaliel offers a similar dilemma. The most conspicuous characteristic of John's preaching is taken as indicating his whole teaching as a reformer, just as justification by faith is taken to indicate the teaching of Luther. See on i. 4.

30. *from heaven*] A reverent desire to avoid using the Divine Name caused Jews to employ various expressions as equivalent, of which 'Heaven,' as with ourselves, was one; Lk. xv. 18, 21; Jn iii. 27; Dan. iv. 26; 1 Macc. iii. 18, iv. 10, 24, 55; 2 Macc. ix. 20. Dalman, *Words*, pp. 217 f. Cf. 'From above'; Jn iii. 3, 31, xix. 11; Jas i. 17, iii. 15.

32. *But if we shall say*] This is probably interrogative; *But shall we say, From men?* (R.V. marg.). Cf. xii. 14.

they feared the people] This abrupt return to his own narrative is quite in Mk's style, and it is effective. In what follows 'indeed' belongs to 'counted' rather than to 'Prophet'; the people were thoroughly convinced that John was a Prophet; and their resentment would have been intense if the Sanhedrin had attempted to rob them of this satisfaction.

33. *We cannot tell*] Better, *We know not* (R.V.). This profession

tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

1—12. *The Wicked Husbandmen.*

And he began to speak unto them by parables. A *certain* 12
man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let

of ignorance is more than equalled by the profession of loyalty to the heathen Emperor a day or two later (Jn xix. 15). These teachers of Israel (Jn iii. 10), who pronounced the multitude to be accursed for its ignorance (Jn vii. 49), declared that they themselves were ignorant whether one whom the multitude had accepted as God's messenger had any commission from Heaven.

Neither do I tell you] Where would have been the use? If they did not accept John's testimony to His Messiahship, His own testimony to it would have been of no avail. Their confession of ignorance was an abdication of their official position as teachers of the nation, and they had now no right to question His authority. He does not say 'Neither do I *know*,' which would have been the exact rejoinder to their reply. 'Neither do I *tell*' suggests that they could tell.

XII. 1—12. The Wicked Husbandmen.
Mt. xxi. 33—46. Lk. xx. 9—19.

1. *by parables*] Cf. iii. 23, iv. 2. Mk gives only one, but Mt. has three. During the special training of the Twelve there had been few, if any, parables. In these last days of public teaching Christ began to employ them again. 'To them' means to the deputation from the Sanhedrin; this parable was specially directed to them, though others were present (Lk.). It contains an indirect answer to their question. His authority was that of the Father, who had sent the Prophets to former generations, and had at last sent Him; and He warns them of the judgment which awaits them when they have slain Him as the previous messengers were slain. As *v.* 9 shows, the tenants of the vineyard are not the hierarchy, but the nation whom they mislead; and the vineyard is not the nation, but the nation's spiritual privileges. It is not intimated that the Jews will be handed over to other leaders, but that their privileges will be handed over to the Gentiles. Christ is recalling the well known parable in Is. v. 1—7; and there also the whole nation is condemned. Cf. Jer. ii. 21; Ezek. xv. 1—6, xix. 10—14; Hos. x. 1. The audience would understand the imagery of the parable, which is one of the three preserved by all three Synoptists, the other two being the Sower and the Mustard Seed.

an hedge] Of stone; Stanley, *Sinai and Palestine*, p. 421.

a place for *the winefat*] The grapes were trodden in a stone channel, down which the juice flowed into the winefat. These details show that

2 it out to husbandmen, and went into a far country. And
at the season he sent to the husbandmen a servant, that he
might receive from the husbandmen of the fruit of the
3 vineyard. And they caught *him*, and beat him, and sent *him*
4 away empty. And again he sent unto them another servant;
and at him they cast stones, and wounded *him* in the head,
5 and sent *him* away shamefully handled. And again he sent
another; and him they killed, and many others; beating
6 some, and killing some. Having yet therefore one son, his
well-beloved, he sent him also last unto them, saying, They
7 will reverence my son. But those husbandmen said among

the tenants were well treated by the owner. The vineyard was protected from wild animals, and there was a complete outfit for wine-making. The tower would be a residence for the vinedressers and a watchtower against robbers. As in the parable of the Unrighteous Steward, these tenants had a long lease and paid in kind. Tristram, *Eastern Customs in Bible Lands*, p. 138.

went into a far country] The verb does not necessarily mean that, and the story implies that he was not very far off; *went into another country* (R.V.). The cessation of the Theocracy is perhaps meant. The tenants are not forgotten. Jehovah frequently reminds them of their duty to Him.

2. *a servant*] *Bondservant* or *slave*. This designation, so degrading when it indicates compulsion of man by man, becomes a title of nobility when the servant is in voluntary bondage to the Lord. Moses, Aaron, David, and the Prophets are all in a special sense bondservants of Jehovah. St Paul glories in being the bondservant of Jesus Christ.

5. *many others*] Both rulers and people are found in constant opposition to the Prophets; *e.g.* 1 Kings xviii. 13, xxii. 27; 2 Chron. xxiv. 20, xxxvi. 15; Neh. ix. 26; Jer. xxv. 3—7, xxxv. 15. Their number makes a telling contrast to the 'one son.'

6. *one son, his well-beloved*] Or, *one son, a beloved one, i.e.* his only son, rather than 'one, a beloved son' (R.V.). Cf. Judg. xi. 34.

They will reverence my son] This is allegory, and the owner is a man, who might be mistaken about the effect of sending his son. He acts, not as God acts, but as God appears to act. God sometimes seems to repent of His own actions (Jer. xviii. 8, 10, xxvi. 13; Joel ii. 3; Amos vii. 3; Jonah iii. 9); but this is only man's point of view (Num. xxiii. 13).

7. *those husbandmen*] The 'those' places the men at a distance, in abhorrence. The killing of the previous messengers was defiance; the killing of the son might be permanent gain. Here the allegory becomes prophecy, and (as often in prophecy) what is predicted as certain is spoken of as having taken place. The final messenger to the husbandmen

themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed 8
him, and cast him out of the vineyard. What shall therefore 9
the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. And 10
have ye not read this scripture; The stone which the builders rejected is become the head of the corner: this was the 11
Lord's doing, and it is marvellous in our eyes? And they 12
sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

told them that he was the son. Christ did the same, at first by signs, and finally in plain words (xiv. 62).

8. *cast him out*] They flung out his corpse to the birds and beasts—a last act of defiance and insult. Mt. and Lk. make the casting out precede the slaying, possibly because Christ was crucified outside Jerusalem. Naboth was taken outside the city to be stoned (1 Kings xxi. 13); also Stephen (Acts vii. 58).

9. *he will come and destroy*] Mt. says that the members of the Sanhedrin made this reply, and it may represent the presentiments of some of them: but doubtless it was Christ who uttered it. The spiritual privileges of the Jews are to pass to the new Israel, which will consist mainly of Gentiles. Lk. says that the audience received Christ's prediction with a 'God forbid,' which is perhaps Lk.'s idea of what they must have felt.

10. *And have ye not read this scripture?*] No 'And'; *Have ye not read even this Scripture?* Cf. ii. 25; Mt. xxi. 16.

The stone which the builders rejected] From the vineyard in Is. v. we pass to the equally familiar builders in Ps. cxviii., part of which had been sung by the multitude at the triumphal entry. The change of picture from the vineyard to the builders makes allusion to the Resurrection possible; the slain son could not be revived in the story, but the rejected stone could be promoted. A corner-stone uniting two walls at right angles is meant. See Hort on 1 Pet. ii. 7, and Perowne on Ps. xviii.

11. *this was the Lord's doing*] It is uncertain whether 'this' means 'this thing' or 'this corner-stone.'

12. *but feared*] 'But' is what one expects, but the Greek gives '*and* they feared.' The two statements are placed side by side in contrast.

for they knew] Because they recognized the reference to themselves, they desired all the more to arrest Him. They dared not take public action against this popular Prophet, all the less so as pilgrims from Galilee were daily increasing in number in Jerusalem.

13—17. *The Pharisees' Question about Tribute.*

13 And they send unto him certain of the Pharisees and of
14 the Herodians, to catch him in *his* words. And when they
were come, they say unto him, Master, we know that thou
art true, and carest for no man: for thou regardest not the
person of men, but teachest the way of God in truth: Is it
15 lawful to give tribute to Cæsar, or not? Shall we give, or
shall we not give? But he, knowing their hypocrisy, said
unto them, Why tempt ye me? bring me a penny, that

13—17. THE PHARISEES' QUESTION ABOUT TRIBUTE.
Mt. xxii. 15—22. Lk. xx. 20—26.

13. *they send unto him*] In his conversational style, Mk supplies no nominative. Apparently it is the baffled Sanhedrists who send another relay of insidious questioners.

of the Pharisees and of the Herodians] We had this remarkable alliance in iii. 6. Herodians were obnoxious to the Pharisees on political grounds, as the Sadducees were on religious grounds; but the Pharisees were willing to work with either for the destruction of Jesus. The Passover brought all parties to Jerusalem. In different ways all three Gospels expose the *hypocrisy* of these questioners, who skilfully act the part of innocent and earnest enquirers, professing to rely upon His courage and sincerity for an answer unbiased by fear or favour.

14. *thou art true*] They did not believe this, but they knew that Jesus professed it (Jn viii. 14, 16, 18, 40).

Is it lawful?] Since the deposition of Archelaus, Judaea had paid a poll-tax to Rome, and this question about the lawfulness of paying tribute had been raised by Judas of Galilee (Acts v. 37), whose rebellion, about A.D. 7, is often mentioned by Josephus. Like the question about authority, this was a fair one to put to a public teacher; and it was one about which the Pharisees and the partisans of Herod might feel perplexed. How could the payment of a tax which went to the *fiscus* of a heathen Emperor, who had robbed the Jews of their freedom, be reconciled with the Law?

or not?] They wish to tie him down to a plain Yes or No, either of which would land Him in a difficulty.

15. *knowing their hypocrisy*] All three point out that Christ saw through their insidious acting, but each uses a different verb and a different substantive.

Why tempt ye me?] Christ knew why, but His question shows that He is aware that their question is a trap.

bring me a penny] *A denarius.* 'Bring Me' has far more point than 'Show Me' (Mt., Lk.). Christ knew that no one would have

I may see *it*. And they brought *it*. And he saith unto 16
them, Whose *is* this image and superscription? And they said
unto him, Cæsar's. And Jesus answering said unto them, 17
Render to Cæsar the things that are Cæsar's, and to God the
things that are God's. And they marvelled at him.

18—27. *The Sadducees' Question about Resurrection.*

Then come unto him the Sadducees, which say there is 18

heathen money about him; and, as He had banished the money-changers from the Temple, the *denarius* would have to be fetched from outside. See on vi. 37.

that I may see it] This is part of the acted lesson. It is unlikely that Christ had never seen a *denarius*. He knows that it will be stamped as Caesar's. The copper coins of the Procurators had no 'image' or other figure likely to offend the Jews.

17. *Render to Cæsar*] The change from 'give' (*vv.* 14, 15) to 'render' or 'pay' gives the whole principle. It was not a question of *giving* what might lawfully be refused, but of *paying* what was lawfully claimed. The tribute was not a gift, but a debt. Caesar gave them the inestimable benefit of stable government; were they to take it and decline to pay anything towards its maintenance? The discharge of this duty to Caesar in no way interfered with the discharge of their duty to God; indeed the one duty was included in the other. The paying of the coin, with Caesar's image upon it, to Caesar was wholly compatible with a man's giving himself, made in God's image, to God.

In this passage Christ says nothing as to the relations between Church and State. Lightfoot, *Sermons in St Paul's*, pp. 46 f.

they marvelled] Better, *they marvelled greatly*, 'marvelled out and out.' The answer was complete, and yet, as Lk. points out, there was nothing to take hold of.

Here some critics place the *pericope* about the Woman taken in Adultery. See on Jn vii. 52—viii. 11.

18—27. The Sadducees' Question about Resurrection.
Mt. xxii. 23—33. Lk. xx. 27, 28.

18. *the Sadducees*] Omit 'the.' Mk mentions them nowhere else, nor does Lk. (except in Acts). Jn nowhere mentions them. In Mt. they are six times coupled with the Pharisees. They were the priestly aristocracy; much less numerous than the Pharisees, and much less popular. Their denial of a resurrection grew out of their view of oral tradition, which the Pharisees said was binding, while the Sadducees said that it was not. Both agreed that the doctrine of a resurrection could not be proved from Scripture, for against what is said on one side (Job xix. 26; Ps. xvi. 9, 11; Is. xxvi. 9) must be set what is said on the other

19 no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should
20 take his wife, and raise up seed unto his brother. Now there were seven brethren: and the first took a wife, and
21 dying left no seed. And the second took her, and died,
22 neither left he any seed: and the third likewise. And the seven had her, and left no seed: last of all the woman died
23 also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her
24 to wife. And Jesus answering said unto them, Do ye not

(Ps. vi. 5, cxv. 17; Eccles. ix. 4—10; Is. xxxviii. 18, 19). To the Sadducees this meant that resurrection was an open question, and they refused to believe it (Acts xxiii. 8). The Pharisees relied upon the oral tradition.

19. *and leave no children*] Better, *no child.* Deut. xxv. 5 says 'have no *son*,' but the Talmud says that the deceased brother must have no *child*, and all three Gospels have *childless* here. Lev. xviii. 16, xx. 21 *forbids* marriage with a brother's wife, and this is sometimes interpreted to mean that such marriage is forbidden during the brother's life. But it would hardly be necessary to forbid such a union. More probably Leviticus gives the rule and Deuteronomy states an exception to it. Driver on Deut. xxv. 5—10. The Levirate law is still prevalent in certain tribes in Asia, America, and Polynesia. Among the Jews it does not seem to have been popular, and the surviving brother was allowed to refuse to take the widow. The law would be of more importance to Sadducees than to others. Those who deny individual immortality find a kind of substitute for it in the continuation of the family; and to them the extinction of the family means absolute extinction.

20. *Now there were seven brethren*] Omit 'Now.' The example is framed so as to make resurrection appear ridiculous; it is not likely that such a case had occurred. The Sadducees perhaps insinuated that Moses did not believe in a resurrection. Christ shows that Moses must have believed in it.

23. *therefore, when they shall rise*] These words are an interpolation. Read, *In the resurrection whose wife shall she be of them?* They put an extreme case, but less extreme cases were common, without the action of the Levirate law. A woman often married twice, and to those who regarded the future life as similar to this the question naturally arose, "Whose wife will she be?" The accepted answer seems to have been, "The wife of her first husband." Christ might have adopted this answer, and it would have sufficed to rebut the Sadducean objection. But such an answer would have confirmed the current debasing views respecting the life to come.

24. *And Jesus answering said*] Read, *Jesus said, Is it not because*

therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, 25 they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, 26 that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God

of this that ye go astray, that ye know not, &c.? See on *v.* 10. The Sadducees thought that they had Scripture on their side, and they did not realize the power of God. The latter kind of ignorance is corrected first. But Christ expresses no opinion of the Levirate law. The word for 'err' or 'go astray' is a strong one, implying grievous error. Cf. xiii. 5.

25. *they neither marry, nor are given in marriage*] The Sadducees did not see that God could grant life in another world and make it very different from life in this world. Here marriage is necessary to preserve the race, but where all are immortal there is no need of marriage. Angels do not marry, because they are immortal, and those who rise from the dead are like them. This comparison with Angels is in all three, and it had special point in dealing with Sadducees, correcting another of their errors (Acts xxiii. 8). It tells us nothing respecting the manner of the resurrection, but it tells us that those who rise will not die again, and it assures us that Angels exist. See on viii. 38.

26. *have ye not read...?*] The first-mentioned cause of error, ignorance of Scripture, is now corrected. See on ii. 25.

in the book of Moses] This tells us nothing as to the authorship of the Pentateuch. Our Lord uses 'Moses' and 'David' in the way in which Jews used the terms in His time (i. 44, vii. 10, x. 3, xii. 36). See on i. 44.

how in the bush God spake] Better, *at the bush*. But the meaning may be 'at the portion of Scripture known as *The Bush*,' viz. the portion containing the incident of the burning bush. Cf. Rom. xi. 2, where 'in Elijah' means the section which contains the story of Elijah. Here, however, we have 'at' (ἐπί) not 'in' (ἐν), and the literal interpretation may be right.

Christ does not appeal to Dan. xii. 2. He goes to what for every Jew was the highest authority of all, the Pentateuch. That the Sadducees accepted no other Scripture seems to be an error. In the Books of Moses the doctrine of a future life is to be found repeatedly by those who have spiritual insight. After the death of Abraham, God calls Himself 'the God of Abraham' (Gen. xxv. 24, xxviii. 13). After the death of all three, God calls Himself 'the God of Abraham, Isaac, and Jacob' (Exod. iii. 6, 15, 16, iv. 5). If God is still their God, they are still alive; for 'He is not a God of dead men, but of living.' Lifeless things can have a Creator, but not a God. 'O ye ice and snow, bless ye the Lord' is poetical personification rather than

of Abraham, and the God of Isaac, and the God of Jacob?
27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28—34. *The Scribe's Question about the Great Commandment.*

28 And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment
29 of all? And Jesus answered him, The first of all the

intelligible worship. Christ's argument is found 4 Macc. vii. 19, but the date of that book may be later than Mk.

Christ's argument, like St Paul's, does not prove the resuscitation of the material body; it proves the survival of the soul or spirit, which will have, after separation from the material body, a spiritual body suited to it (1 Cor. xv. 35—45). *Christ* says that the continued relation of each of the departed to God as *his* God (note the repetition of 'God' with each name) shows that the personal life of each one of them still survives. *St Paul* says that the continued relation of each departed believer to the Christ who has been raised from the dead in a glorified Body of which believers are members secures for each the continuance of bodily life. Science shows us that the material particles of living organisms, in the course of ages, are used over and over again; and to ask "Whose shall they be at the Resurrection?" is to repeat the error of the Sadducees. Religion, the bond between God and man, is indeed a poor thing, if man's existence ends with what we call death.

28—34. The Scribe's Question about the Great Commandment.

Mt. xxii. 34—40. Cf. Lk. x. 25—28, xx. 39.

28. When the discomfited Sadducees retired, a Scribe came forward and asked a question which was often discussed. Mk takes a favourable view of his intentions and says that his comment on Christ's reply won for him high commendation. Mt. does far otherwise. He says that the man was a Pharisee (therefore an enemy, according to Mt.), who, far from being grateful to Christ for refuting the Sadducees about a future life, put a testing question, apparently to draw a vulnerable reply. The man makes no comment on Christ's reply and receives no commendation. Lk. does not give this conversation.

Which is the first commandment of all?] Neither A.V. nor R.V. gives the exact point of the question. The Scribe wants to know what *kind* of a commandment is to be put in the highest place (see R.V. of Lk. ix. 55; Jn xii. 33, xviii. 32, xxi. 19; Rom. ii. 27; 1 Cor. xv. 35). We had a similar defect xi. 28. The Rabbis counted 613 precepts of

commandments *is*, Hear, O Israel; The Lord our God is one
Lord; and thou shalt love the Lord thy God with all thy 30
heart, and with all thy soul, and with all thy mind, and with
all thy strength: this *is* the first commandment. *And* the 31
second *is like, namely* this, Thou shalt love thy neighbour
as thyself. There is none other commandment greater than
these. And the Scribe said unto him, Well, Master, thou 32
hast said the truth: for there is one God; and there is none

the Law (248 commands and 365 prohibitions) and divided them into 'weighty' and 'light,' but the sorting of them caused much debate. This Scribe asks for a principle of classification.

29. Our Lord again shows that the answer is to be found in what is very familiar. The questioner had to recite twice daily a text which gave him the principle that he desired. That principle is the love of God, which is noticed in the Second Commandment, and is given again and again in Deuteronomy as that which ought to be the leading principle in human conduct (x. 12, xi. 1, 13, 22, xiii. 3, xix. 9, xxx. 6, 16, 20). It there appears as the first commandment of all. See Driver on Deut. vi. 5.

The Lord our God is one Lord] Of the three possible renderings (A.V., R.V., R.V. marg.) this is the most approved rendering of the Hebrew; 'Jehovah our God is one Jehovah,' which = A.V. here.

30. The powers with which God is to be loved are thus stated;—

Septuagint	mind	soul	might	
Mt.	heart	soul	mind	
Mk	heart	soul	mind	strength
Lk.	heart	soul	strength	mind

All four tell us that God is to be loved with all the powers which man can bring into play, whether of emotion, intellect, or will.

31. Christ goes on to show the Scribe what the 'first commandment of all' involves; see on 1 Jn iv. 20, 21. The second is given in the exact words of the Septuagint (Lev. xix. 18). So also Rom. xiii. 9; Gal. v. 14; Jas ii. 8, where it is called the 'royal law.' The wording of Lev. xix. 18 encouraged Jews to put a very restricted meaning on 'neighbour'; no Gentile was a 'neighbour.' The duty of loving one's neighbour is more evident than that of loving God, yet the latter is prior. He is nearer than our neighbours are, "nearer than hands and feet," and the duty to love Him as our Father is the foundation of the duty to love them as brethren.

32. *Well, Master*] This gives a wrong impression. 'Well' may be taken with the preceding 'said'; 'the Scribe well said'; but better with the 'said' which follows (R.V.); *Of a truth, Master, Thou hast well said that He is one.* There is no 'God' in the true text; the Scribe avoids using the Divine Name.

33 other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than
34 all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question.*

35—37. *The Lord's Question about the Son of David.*

35 And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the Son of David?
36 For David himself said by the Holy Ghost, The LORD said

34. *discreetly*] A happy rendering, for the Greek word occurs nowhere else in the Greek Bible, and 'discreetly' occurs nowhere else in the English Bible. The Scribe showed intelligence in seeing that moral duties are more important than ceremonial observances of the highest kind.

no man after that durst] Lk. has this remark after Christ had silenced the Sadducees; Mt. after Christ's question about the Son of David, when He had successfully answered all their questions and they had failed to answer His.

35—37. THE LORD'S QUESTION ABOUT THE SON OF DAVID. Mt. xxii. 41—45. Lk. xx. 41—44.

35. *answered*] No words are recorded as calling for a reply. As in ix. 5, xi. 14, xv. 12, 'answered' is used of responding to circumstances rather than to words. He has replied to various questions, and He now closes the debate with a question of His own.

How say the Scribes...?] Either, 'In what *sense* do they say it?' Or, 'How can they *maintain* the statement?' Christ is not asking with a view to baffling them (see on xi. 29); the answer will help them to understand who He is. The people had illustrated the teaching of the Scribes by hailing Him as the Messianic Son of David, and He had accepted that homage; so that His position was clear. But how did those who resented the homage explain the Psalm?

36. *by the Holy Ghost*] Better, *in the power of the Spirit, the Holy Spirit.* See on i. 23. The fact that the Psalmist was inspired is stated with solemn fulness; and for that fact we may claim the authority of Christ. And we may perhaps claim it also for the belief that the Psalmist was writing of the Messiah. When we come to the question of the authorship of the Psalm, we are on different ground. We have no right to claim His authority in a matter which is not among things spiritually discerned, but is among those which can be decided by study

to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him 37
Lord; and whence is he *then* his son? And the common people heard him gladly.

38—40. *Christ's Condemnation of the Scribes.*

And he said unto them in his doctrine, Beware of the 38
scribes, which love to go in long clothing, and *love* salutations in the marketplaces, and the chief seats in the 39

and intelligence. We do not know what Christ believed about the authorship of Ps. cx. In the limitation of knowledge to which He submitted in becoming man, He may have shared the beliefs of those who sat on Moses' seat; and we may be sure that He had no intention of giving an authoritative decision on a question which had not been raised. 'Man, who made Me a judge of such things?' It is rash to assume that He possessed supernatural knowledge as to the authorship of the various parts of the O.T. So far as we can see, it would have hindered rather than helped His work.

But it is not necessary to decide whether our Lord accepted the Davidic authorship of Ps. cx. His argument is founded on David being the speaker, and this argument "is justified if the author of the Psalm lets David appear as the spokesman" (Briggs, *Psalms*, II. p. 376; see Kirkpatrick on Ps. cx. in this series; Perowne, *Psalms*, p. 302; Sanday, *Bampton Lectures*, p. 419; Gore, *Bampton Lectures*, p. 196).

37. *the common people*] Or, *the mass of the people*. At the end, as at the beginning of His Ministry, His teaching attracted masses; but with many of them 'hearing Him gladly' was like the same fact in Antipas with regard to the Baptist (vi. 20). They liked the freshness of His method and the skill with which He answered questions; and some may have appreciated the spiritual strength of His instruction. But, like Antipas, nearly all of them, when pressed, were ready to consent to their Teacher's death.

38—40. Christ's Condemnation of the Scribes.
Mt. xxiii. 1—7. Lk. xx. 45—47.

Only a brief denunciation is here common to all three; somewhat more is common to Mk and Lk.; but the greater part is in Mt. alone, who here, as often, strings together Sayings which were spoken on different occasions. Mt. xxiii. is a mosaic like the Sermon on the Mount.

38, 39. Salmon quotes A.V. of this passage and of Lk. xx. 46 as illustrating the differences which arise through independent translation of the same words. Here, '*love* to *go* in long *clothing*, and love

40 synagogues, and the uppermost rooms at feasts: which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41—44. *The Widow's Two Mites.*

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that
42 were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing.

salutations in the *market-places*, and the *chief* seats in the synagogues, and the *uppermost* rooms at feasts, which for a *pretence* make long prayers.' In Lk. the same Greek words are translated respectively, 'desire, walk, robes, greetings, markets, highest, chief, show.' 'Robes' is better than 'clothing'; cf. xvi. 5. The word implies dignity, as in liturgical vestments or royal robes or festal array. 'Uppermost rooms' is misleading; the Greek means 'chief places' (R.V.).

40. *devour widows' houses*] The Scribes abused the hospitality of devout women. Widows are mentioned as being those who ought most to have been spared.

these shall receive] 'Such people as these,' who turn prayer into an instrument of wickedness, 'shall receive a sentence of additional severity.' Cf. Jas iii. 1.

41—44. The Widow's Two Mites.
Lk. xxi. 1—4.

41. *Jesus sat*] The incident is probably rightly recorded as taking place just after the questions. The narrative makes a bright contrast to the avarice of the Scribes.

In the Court of the Women were thirteen chests with trumpet-shaped openings on which was inscribed the purpose to which money put into the chest would be devoted. This place was known as "The Treasury." See on Jn viii. 20.

cast money] Lit. 'brass' or 'copper.' This would be true of most offerings. The number of givers would be much increased near the time of the Passover.

42. *a certain poor widow*] Lit. '*one* poor widow,' in contrast to the many wealthy givers.

two mites] The 'mite' was the smallest copper coin in use, and Mk tells those who were familiar with the Roman coinage that it was half a *quadrans*, and therefore the eighth of an *as*. Christ knew supernaturally that what she gave was all that she possessed, and we need not ask how the amount which she gave was known. It is said that it was not lawful to give less than two 'mites' in paying this Jewish anticipation of "Peter's Pence."

And he called unto him his disciples, and saith unto them, 43
Verily I say unto you, That this poor widow hath cast more
in, than all they which have cast into the treasury: for all 44
they did cast in of their abundance; but she of her want did
cast in all that she had, *even* all her living.

1, 2. *The Destruction of the Temple foretold.*

And as he went out of the temple, one of his disciples saith 13
unto him, Master, see what manner of stones and what build-
ings *are here!* And Jesus answering said unto him, Seest thou 2

43. *Verily I say unto you*] The words introduce something that may surprise them. See on iii. 28.

more in, than all they] More, not only in proportion to her means, but also in the spirit in which it was given. This principle was recognized by heathen moralists. Aristotle (*Eth. Nic.* IV. i. 19) says that the means of the giver and the motive are the true measure of generosity.

44. *of her want*] It was the difference between a surplus and a *deficit*. There is similar irony in 1 Jn iii. 17; 'Whoso *hath* the world's goods and beholdeth his brother *having* need.' The one possesses wealth and the other possesses the want of it.

all her living] This addition is another instance of Mk's fulness of expression. See on *v.* 14. There is a striking parallel in the literature of Chinese Buddhism. A widow enters a religious assembly and says, "Others give costly gifts; I in my poverty can give nothing." Then she remembers that she has two copper coins, and she offers these to the priests. The chief priest pays no attention to the rich gifts of others, but only to the devout spirit of the poor widow, and he sings a song in her praise. Clemen, *Primitive Christianity and Non-Jewish Sources*, p. 331.

XIII. 1, 2. The Destruction of the Temple foretold.
Mt. xxiv. 1—3. Lk. xxi. 5, 6.

1. *what manner of stones...!*] Galilaeans were not familiar with any such edifice, and this may have caused the admiring outburst as the Temple was being viewed in the evening light. "It is almost impossible to realise the effect produced by a building longer and higher than York Cathedral, standing on a solid mass of masonry almost equal in height to the tallest of church spires" (Wilson, *Recovery of Jerusalem*, p. 9). The (perhaps exaggerated) description by Josephus (*B. J.* v. v.) should be read. See also Sanday, *Sacred Sites of the Gospel*, with conjectural restoration; Edersheim, *Temple*, pp. 20 f.

2. *Seest thou...?*] This may be right (A.V., R.V.); but *Thou art looking at* is equally possible and more forcible.

these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3—13. *The Disciples' Questions and the Lord's Answers.*

3 And as he sat upon the mount of Olives over against the
temple, Peter and James and John and Andrew asked him
4 privately, Tell us, when shall these things be? and what
shall be the sign when all these things shall be fulfilled?
5 And Jesus answering them began to say, Take heed lest
6 any *man* deceive you: for many shall come in my Name,

not be left one stone upon another] Travellers tell us how complete the destruction has been. Whole strata of ruins of different periods lie buried beneath the existing city. The disciples would regard this magnificent edifice as the centre of the Messianic Kingdom. To hear the Messiah predict its total demolition must have been a perplexing experience.

3—13. The Disciples' Questions and the Lord's Answers. Mt. xxiv. 3—14. Lk. xxi. 7—19.

3. *as he sat*] These details seem to come from one who remembered. The looking across to the Temple is in Mk alone. Christ sits, as often, to teach (iv. 1, ix. 35; Lk. iv. 20; Mt. v. 1).

privately] What he had to reveal was too solemn and critical to be told to all the Twelve. The four whom He takes are the two pairs of brothers who were called at the beginning of the Gospel.

4. All three record the two questions, When? and What sign? They accept without question the amazing statement that the Temple will be destroyed, just as they accept without question the amazing statement that one of them is a traitor (xiv. 19). They probably assumed that the end of the world would immediately follow the destruction of the Temple, an assumption which Christ does not directly correct. Experience would do that, as soon as correction was necessary.

5. *began to say*] 'Began' is not pleonastic; He is beginning a new course of instruction. Cf. viii. 31, xii. 1. This is the longest of Christ's utterances in Mk. The only other connected discourses in Mk are parables, of which he has four, against twenty-three in Lk. We need not reject this discourse because it is unique in this Gospel, any more than we need reject the one parable which is peculiar to him.

Christ takes the second question first, and, as often, gives no direct reply. He tells them no manifest signal of the coming catastrophe, but he bids them beware of false signals.

deceive you] *Lead you astray* (R.V.). Cf. xii. 24, 27.

6. *in my Name*] This cannot here mean either 'for My sake' or

saying, I am *Christ;* and shall deceive many. And when 7
ye shall hear of wars and rumours of wars, be ye not
troubled: for *such things* must needs be; but the end *shall*
not *be* yet. For nation shall rise against nation, and king- 8
dom against kingdom: and there shall be earthquakes in
divers places, and there shall be famines and troubles:
these *are* the beginnings of sorrows. But take heed to 9
yourselves: for they shall deliver you up to councils; and
in the Synagogues ye shall be beaten: and ye shall be
brought before rulers and kings for my sake, for a testimony

'with My authority' (ix. 37, 38, 39); it means 'usurping My title.' Impostors will claim to be the Messiah. Here we have some indication that Christ's predictions have become somewhat confused in tradition, words respecting the end of the world becoming mixed with words respecting the destruction of Jerusalem. None of the seducing leaders who arose between A.D. 30 and 70, *e.g.* Theudas and the Egyptian (Acts v. 36, xxi. 38), seems to have professed to be the Messiah. The idea that the end of the world will be preceded by a great intensification of the powers of evil occurs in various places of N.T.; 2 Thess. ii. 3; 2 Tim. iii. 1; Jude 18.

7. *must needs be*] Better, *must needs come to pass* (R.V.); from Dan. ii. 29; God has so decreed.

but the end shall *not* be *yet*] Looks back to the disciples' question.

8. *earthquakes*] Thus far (6, 7, 8 *a*) we have had religious and social corruptions and conflicts; the disciples are now told that certain natural portents will precede the end, earthquakes and famines. 'And troubles' is an interpolation.

the beginnings of sorrows] Better, *of travail* (R.V.). The word is used primarily of the pains of childbirth.

9. *take heed to yourselves*] With emphasis on 'ye' and 'yourselves'; 'Let other people attend to these disturbances in society and in nature; but do *ye* look to *yourselves*.'

they shall deliver you up] 'Your fellow-countrymen will hand you over to councils,' *i.e.* to the elders of the local synagogues, who as religious magistrates had considerable power. See on Lk. xii. 11, xxi. 12. Saul of Tarsus was among the first who fulfilled this prediction as a persecuting Jew, and later as a persecuted Christian. See on 2 Cor. xi. 24.

and in the Synagogues] There is no article; the Greek gives *and into synagogues*, which is better taken with what precedes; *They shall deliver you up unto councils and unto synagogues.* If the words are taken with what follows, they mean 'Ye shall be taken into synagogues and beaten.'

for my sake] Cf. viii. 35, x. 29.

for a testimony against them] Rather, *unto them* (R.V.). Testimony

10 against them. And the Gospel must first be published
11 among all nations. But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye
12 that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause
13 them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

to the rulers and kings, who but for the persecution of Christians might never have heard about Christ. This applies to both Jewish and heathen potentates. St James and St Peter persecuted by Herod Agrippa I illustrates the former, St Paul before Felix, Festus, and Herod Agrippa II illustrates both.

10. *the Gospel must first be published*] A glorious compensation for the 'must' of *v.* 7. It is a Divine decree that *to all the nations, before the end comes, the good tidings must be proclaimed.* Gentile readers would appreciate the significance of this, which is clearly brought out in Mk. The Gospel is for all mankind. Cf. xi. 17, xiv. 9, and see on i. 14, 15. It is probable that in all three Gospels this eschatological discourse is augmented by Sayings, the setting of which had been lost. Hence the difficulty of interpreting it as a whole.

11. *take no thought*] At the time when A.V. was produced 'thought' meant 'anxious thought,' 'anxiety,' 'despondency.' So several times in Shakespeare. Cf. Mt. vi. 25; 1 Sam. ix. 5. The meaning here is *Be not anxious beforehand.* This shows the meaning of 'Do ye take heed to yourselves'; they are to acquit themselves worthily, confident that they will have Divine help to bear testimony. There is here no encouragement to ministers to preach without preparation.

12. *the brother shall betray the brother*] There is no article, and the same verb is used throughout *vv.* 9, 11, 12; *brother shall deliver up brother*; 'they of a man's own household' shall do this thing (Mt. x. 36). This deadly division in families is predicted Mic. vii. 1—6; cf. Ezek. xxii. 7, xxxviii. 21. It was regarded as a special feature in the Woes of the Messiah; 2 Esdras vi. 24, xiii. 32.

13. *ye shall be hated of all* men] The same words in all three. On the causes of this universal hatred of Christians see Plummer, *Church of the Early Fathers*, pp. 150 f.

he that shall endure unto the end] Lk. interprets: 'In your endurance ye shall win your souls.' 'To the uttermost' is the meaning rather than 'to the end,' as in 1 Thess. ii. 16. See on Jn xiii. 1.

14—23. *Events connected with the Destruction of Jerusalem.*

But when ye shall see the abomination of desolation, 14
spoken of by Daniel the prophet, standing where it ought
not, (let him that readeth understand,) then let them that
be in Judæa flee to the mountains: and let him that is 15

14—23. Events connected with the Destruction of Jerusalem.

Mt. xxiv. 15—25. Lk. xxi. 20—24.

14. *see the abomination of desolation*] Christ is still dealing with the disciples' second question, What warning signal will there be? Thus far He has said no more than that a great deal must happen before the end comes. Now He tells them that the intrusion of 'the abomination of desolation' into 'a holy place' (Mt.) will be a warning to believers to leave Judaea. In O.T. 'abomination' means any idolatrous object, whether person or thing, such as must excite disgust and abhorrence in every Jew (1 Kings xx. 26; 2 Kings xvi. 3; &c.). 'Of desolation' means that which causes desolation by bringing disaster and ruin. As Mt. points out, the phrase comes from Daniel (xi. 31; cf. ix. 17, 27, xii. 11; see on 1 Macc. i. 54, 59). Heathen Rome is here indicated.

spoken of by Daniel the prophet] An interpolation from Mt. Although 'abomination' is neuter, 'standing' (in the true text) is masculine, showing that the 'abomination' is regarded as a person. We may understand the Roman general or the Roman army.

where it ought not] In the Holy Land, or in Judaea.

(*let him that readeth understand*)] Readeth what? The parenthesis is in Mt. also, but not in Lk. In Mt. it may mean 'he that readeth the passage in Daniel.' But that meaning is much less probable here, for Daniel has not been mentioned, and Mk could not expect Gentile readers to know that the allusion was to Daniel. Much more probably the parenthesis contains the words of the Evangelist, who is thereby calling attention to the words of Christ. When he was writing, the signal which the Lord had indicated seemed to be in preparation. The Romans had not yet laid siege to Jerusalem, but it was probable that they would do so, and the abomination might soon be in a holy place. Therefore Christians in Judaea, when they read this passage, ought to be preparing for flight. If this is correct, the date of the Gospel can hardly be later than A.D. 67. When Lk. wrote, Jerusalem had been taken, and the parenthetical warning was useless; so he omits it.

let them that be in Judæa] In the province of Judaea, as elsewhere in Mk (i. 5, iii. 7, x. 1); not the land of the Jews, *i.e.* Palestine, as often in Lk. Eusebius (*H. E.* iii. 5) tells us that the Christians in

on the housetop not go down into the house, neither enter
16 *therein*, to take any thing out of his house: and let him that
is in the field not turn back again for to take up his garment.
17 But woe to them that are with child, and to them that give
18 suck in those days! And pray ye that your flight be not in
19 the winter. For *in* those days shall be affliction, such as
was not from the beginning of the creation which God
20 created unto this time, neither shall be. And except that
the Lord had shortened those days, no flesh should be

Judaea received a revelation before the war, in consequence of which they fled to Pella in Peraea, the modern *Tabakât Fahil*. Pella is not in the mountains but in the valley of the Jordan, so that this warning cannot have been invented afterwards to fit the facts. Eusebius probably got his information from the writings of Hegesippus, who may have known some of the fugitives (Lawlor, *Eusebiana*, Lect. i.).

15. *that is on the housetop*] When once the danger-signal has arisen, no thought of saving property must delay flight. There were generally outside steps to the flat roofs, which were used for many purposes (ii. 4), and by these steps escape would be most quickly made.

16. *not turn back*] "The passage recalls Lot's escape from Sodom, Gen. xix. 17" (Swete). 'Garment' here means the upper garment, almost indispensable for a journey (x. 50); yet the risk in going back for it would be too great. The man would leave it in the house when he went to work in the field.

17. *woe to them*] 'Woe' is not the best translation. In passages like Mt. xxiii., 'Woe' suggests an imprecation. 'Alas for' is better here and xiv. 21, and perhaps everywhere in N.T. 'Alas for those women who are unable quickly to fly from home!'

18. *in the winter*] 'In stormy weather' is better (Mt. xvi. 3; Acts xxvii. 20). Prayer for temporal blessings is sanctioned here, as in the petition for daily bread. Mt. adds 'nor yet on the Sabbath,' which he may have put in for Jewish readers, or Mk may have omitted as of no interest to Gentiles. Lk. is very different.

19. *such as was not*] As often in Mk, the sentence is quite intelligible, but rather clumsily expressed; *such as there has not been such.* Josephus (*Preface to B. J.* 4) says that the calamities of the Jews exceeded those of all mankind from the beginning of the world. Cf. Exod. ix. 18; Deut. iv. 32. Christ looks forward into the limitless future and includes ages to come.

20. *shortened*] Lit. 'amputated' (2 Sam. iv. 12), and so 'curtailed.' 'All flesh' is a common Hebraism for the human race; Lk. iii. 6; Jn xvii. 2; &c. The siege lasted only from April or May to September, but the loss of life was immense; and it would have

saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. And then if any man shall say to 21
you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:
for false Christs and false prophets shall rise, and shall shew 22
signs and wonders, to seduce, if *it were* possible, even the elect. But take ye heed: behold, I have foretold you all 23
things.

24—27. *The Close of the Age foretold.*

But in those days, after that tribulation, the sun shall be 24

been greater but for 'the elect,' whose presence and prayers secured a shortening of the time of destruction.

21. *And then*] 'It will be a time of great excitement and much fanaticism, and those who are looking for signs will be easily misled; therefore be on your guard against impostors' (Mt. vii. 15—20).

believe him *not*] Present imperative; 'continually abstain from believing'—either 'him' or 'it' (R.V.); neither is expressed.

22. *false Christs*] We know of none at this time who claimed to be the Messiah, but the term seems to have been loosely used as meaning much the same as 'antichrists.'

false prophets] It was much easier to pretend to be a prophet than to pretend to be the Messiah, and fanatics would have this delusion more easily than the other; cf. Acts xiii. 6; Rev. ix. 20; Didache xi., and see on 1 Jn iv. 1.

signs] Things, whether frequent or rare, which have a meaning beyond their own qualities.

wonders] Things which excite amazement or terror, without necessarily having any meaning. Supernatural acts are often in N.T. called 'signs and wonders' and often 'signs,' but never simply 'wonders.' See on 2 Cor. xii. 12.

even the elect] 'Even' is right in Mt., but not here.

23. *But take ye heed*] With emphasis on 'ye'; 'Whatever others may do, do *you* look warily.'

all things] All that was necessary for their guidance; cf. vi. 30, ix. 23, xi. 24. He had not told them the exact date for which they had asked.

24—27. The Close of the Age foretold.

24. *in those days*] Very indefinite; see on i. 9. Christ showed that His Coming would not save Jerusalem from destruction, but would follow that destruction. That it would follow quickly (Rev. xxii. 20) was a wrong inference which experience corrected. '*Beginning* of travail' (*v.* 8), 'must *first* be preached' (*v.* 10), imply that the interval will not be short.

after that tribulation] After the overthrow of Jerusalem

25 darkened, and the moon shall not give her light, and the
stars of heaven shall fall, and the powers that are in heaven
26 shall be shaken. And then shall they see the Son of man
27 coming in the clouds with great power and glory. And then
shall he send his angels, and shall gather together his elect
from the four winds, from the uttermost part of the earth to
the uttermost part of heaven.

28, 29. *The Lesson of the Fig-Tree.*

28 Now learn a parable of the fig tree; When her branch
is yet tender, and putteth forth leaves, ye know that summer

the sun shall be darkened] The language here used is highly symbolical, such as is found in the Prophets and in the apocalyptic literature of the Jews. Cf. Is. xiii. 10, xxxiv. 4; Ezek. xxxii. 7, 8; Amos viii. 9; Joel ii. 30, 31, iii. 5. It intimates that mighty results follow when God shows His hand in the government of the world. Guesses as to the exact meaning are not very profitable.

26. *And then*] And not till then.

shall they see] Not 'shall *ye* see.' This is another intimation that the Second Advent is remote. Those whom He is addressing are not likely to see it. Cf. 1 Thess. iv. 16; 2 Thess. i. 7, ii. 8; Rev. i. 8, xix. 11—16; Zech. xii. 10.

the Son of man coming in the clouds] No article; *in clouds*. Mt. has 'on the clouds of heaven,' Lk. 'in a cloud,' Dan. 'with the clouds of heaven.' Here for the first time Christ is said definitely to have connected 'the Son of Man' with the famous prophecy in Daniel.

27. *his angels*] Either this or '*the* Angels' (R.V.) is admissible, but in any case we must have '*His* elect.' It is of more moment to make clear that the elect are His than that the Angels are (Jn vi. 37, 39, x. 14, 16, 27—29, xvii. 2, 6, 9, 24).

from the uttermost part] The antithesis between earth and heaven, while it gives an impression of great vastness, is rather confusing. Perhaps it means 'throughout space in all directions.' However remote a corner of the universe may be, if any of the elect are there, they will be remembered and will be gathered in. Cf. 2 Macc. i. 27, ii. 7.

28, 29. The Lesson of the Fig-Tree.

28. Fig-trees and olive-trees are specially common in Palestine, but the latter, being evergreen, would not have served the purpose; *Now from the fig-tree learn her parable* (R.V.). A.V. again ignores the article, which here is possessive, see on iv. 3. So also in what follows, which should be *and putteth forth its leaves*; and again, *that the summer is nigh*.

is near: so ye in like manner, when ye shall see these 29
things come to pass, know that it is nigh, *even* at the doors.

30—32. *Certainty of the Event; Uncertainty of the Time.*

Verily I say unto you, that this generation shall not pass, 30
till all these things be done. Heaven and earth shall pass 31
away: but my words shall not pass away. But of that day 32

29. *so ye in like manner*] 'Ye' is emphatic; 'anyone can recognize the signs of the fig-tree, but you disciples must recognize the signs of the times.'

that it is nigh] 'The end' (*v.* 7), or 'the kingdom' (Lk.), or 'the time' (Rev. i. 3). R.V. has 'he,' which does not make much difference. The addition of 'at the doors' illustrates Mk's love of fulness. Lk. omits it.

30—32. CERTAINTY OF THE EVENT; UNCERTAINTY OF THE TIME.

Mt. xxiv. 34—36. Lk. xxi. 32, 33.

30. *Verily*] This important Saying has nearly the same wording in all three.

this generation shall not pass] Here, as elsewhere in the Gospels (see on viii. 12), 'this generation' can hardly mean anything else than Christ's own contemporaries; see esp. Mt. xxiii. 36. To make it mean the Jewish race, or the race of believers, or the whole race of mankind, is not satisfactory. But if any of these explanations be adopted, the sentence merely means that some persons in some period will see the fulfilment of the predictions. If Christ's own generation is meant, then either (1) tradition has confused what was said of the destruction of Jerusalem with what was said of the End; or (2) the destruction of Jerusalem, as removing Judaism, the great obstacle to the Gospel, was the beginning of the End; or (3) the destruction of Jerusalem is a symbol of the End and is identified with it.

31. *Heaven and earth*] A proverbial expression for what stands for ever. Cf. 2 Pet. iii. 10; Heb. i. 11, 12; Rev. xx. 11, xxi. 1; Is. li. 6.

my words] His preaching generally, the whole of His teaching. The great revelation of the Father's love to His children holds good for ever.

32. *that day*] The day which shall bring 'those days' (*vv.* 17, 19, 24) to an end, the Day of the Advent (xiv. 25). If for a moment the downfall of Jerusalem has been treated as representing the End, this verse definitely distinguishes the two. Christ has given signs by which those who are on the alert can know when the fall of Jerusalem is near.

and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33—37. *The Need of Watchfulness.*

33 Take ye heed, watch and pray: for ye know not when
34 the time is. *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the
35 porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or
36 at the cockcrowing, or in the morning: lest coming suddenly

He now tells His disciples that He can give no hint as to the time of His Advent. He Himself does not know.

This is a Saying which no Christian would have invented and attributed to Christ. The suggestion of Ambrose, that it is an interpolation is not credible. The external evidence for it is overwhelming.

no, not the angels] See on viii. 38 and xii. 25.

neither the Son] It was not for any man, not even the Son of Man Himself, 'to know times and seasons, which the Father hath set within His own authority' (Acts i. 7). After the Resurrection Christ does not say that He Himself was ignorant; but before He was glorified He condescended to share the ignorance of His disciples; see on vi. 5, 38, viii. 5, 23, ix. 21, xi. 13; Jn xi. 34. 'The Father hath not revealed this, not even to Me, His Son.' See Gore, *Dissertations*, pp. 77—88.

33—37. The Need of Watchfulness.
Mt. xxv. 13—15. Lk. xxi. 36.

33. *Take ye heed*] This is a thread which runs through the whole discourse (*vv.* 5, 9, 33).

watch] Better, *be vigilant*; it is not the verb that is used in *v.* 37.

the time] The Divinely appointed season; see on i. 15.

34. *taking a far journey*] 'Gone abroad'; nowhere else in the Bible. 'Who left his house' is superfluous after 'gone abroad.'

35. Edersheim, *The Temple and its Services*, p. 120, has some striking parallels to this verse.

at even, or at midnight] These are popular expressions, not technical terms. The whole is in Mk's conversational style; 'late, midnight, at cock-crow, or early.'

36. *suddenly*] If the suddenness causes disaster, the fault lies with those who have not watched. They were warned that the Coming might be sudden.

he find you sleeping. And what I say unto you I say unto 37
all, Watch.

37. *I say unto all*] 'No one may think that the warning given to a few disciples is no concern of his; the warning is given to all believers.' It has been preserved in more than one form and in a variety of settings, but this and xiv. 38 are the only places in Mk.

The theory that this apocalyptic discourse contains a core transcribed from a purely Jewish Apocalypse is perhaps not held by many at the present day. See Hort on Rev. i.—iii., p. xiii. The latest theory is of a different character. It is assumed that Mk has accepted as a genuine record of a discourse by Christ what is really a Christian Apocalypse, composed shortly after the fall of Jerusalem, to encourage the despondent by showing that the delay of the Coming had been foreseen by the Master, and especially to warn believers against Anti-Christs and false Christs. It is admitted that this composition contains a few genuine Sayings of our Lord, *e.g. vv.* 1, 2, 11, 15, 16, and most of 28—32; also that Mt. derived his version of the discourse from Mk, and not from another recension of this hypothetical Christian Apocalypse.

The theory is very far from being proved; and being entirely destitute of documentary evidence it is incapable of proof. As an hypothesis it is not required. Even those who deny that Jesus had any supernatural insight into the future cannot point to anything which must have been written after the event. The one solid fact is that some Sayings of our Lord, as reported by Mt., "conform more closely to the conventional apocalyptic pattern" than similar Sayings, as reported by Mk, and that there is still less of this conventional apocalyptic element in the Sayings which are reported by both Mt. and Lk. But, as the leading advocate of this theory admits in a later volume (*Foundations*, p. 112), "the conclusions I was inclined to draw from it were, I now think, somewhat too sweeping." There is nothing in the substance of the discourse which is unworthy of the Master, and there is nothing in the wording of it that is conspicuously unlike the style of Mk. In this respect it is very unlike the last verses of xvi., which cannot have been written by Mk. On the contrary, even in those verses which are supposed to contain no genuine Sayings of Christ there are things which are characteristic of Mk's style; *e.g.* 'began' (*v.* 5); frequent asyndeton (*vv.* 7, 8, 9, 23, 33, 34); superfluous fulness, 'which God created' (*v.* 19), 'whom He hath chosen' (*v.* 20), 'at the doors' (*v.* 29); the forcible but illogical combination of earth and heaven (*v.* 27); and loose constructions (*vv.* 34, 35). It is not likely that so many features of Mk's style would have been found in a discourse, all of which was taken from a source which *ex hypothesi* was already in writing. For it is admitted, and even urged, that Mk "would not have composed the Apocalypse but, accepting it as authentic, inserted it whole." It is more to the point to remark with Milligan (*N.T. Documents*, p. 146), that we here see to how large an extent Christ "availed Himself of

1, 2. *The Malice of the Sanhedrin.*

14 After two days was *the feast of* the passover, and of unleavened bread: and the chief Priests and the Scribes sought how they might take him by craft, and put *him* to
2 death. But they said, Not on the feast *day*, lest there be an uproar of the people.

3—9. *The Anointing at Bethany.*

3 And being in Bethany in the house of Simon the leper,

current Jewish imagery in His teaching." We may also remark that throughout the prediction it is the destruction of the Temple and of Jerusalem that is prominent; about Christ's own death there is nothing. A Christian Apocalypse constructed for the purpose supposed would almost certainly have contained allusions to the Crucifixion and Resurrection.

XIV. 1, 2. The Malice of the Sanhedrin.

Mt. xxvi. 1—5. Lk. xxii. 1, 2.

1. *After two days*] *Now after two days* (R.V.). The particle is important, as being unusual in Mk, except, as here, to mark a change of subject. It may sometimes be translated 'And' or 'But'; vii. 24, x. 32, xv. 16. The Passover on Nisan 14 was distinct from the F. of Unleavened Bread, which lasted from the 15th to the 21st (Lev. xxiii. 5, 6; Num. xxviii. 16, 17; &c.). But it was usual to treat them as one festival. Josephus does so (*Ant.* II. xv. 1, XIV. ii. 1), though he knows that they are distinct (*Ant.* III. x. 5, IX. xiii. 3). 'After two days' is perplexing, and Hos. vi. 2 does not help us. If 'after three days' means 'on the third day' (viii. 31, ix. 31, x. 34), then 'after two days' ought to mean 'on the second day,' for which 'on the morrow' would have been simpler. But Mk nowhere uses 'on the morrow.' We are probably to understand that what follows took place on the Wednesday, the day before the Synoptic Paschal Supper and two days before the Johannine Passover.

2. *Not on the feast* day] Better, *Not during the feast* (R.V.). That meant immediate action or postponement for ten days, and the latter might involve His escape.

3—9. The Anointing at Bethany.

Mt. xxvi. 6—13. Jn xii. 1—11.

3. *in Bethany*] Cf. xi. 11, 12. We gather from Mk and Mt. that this supper took place on the evening of Tuesday or Wednesday. But Jn quite distinctly places it before the Triumphal Entry. See on Jn xii. 1. The precision in Jn is not likely to be erroneous.

as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head. And there were some 4 that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been 5 sold for more than three hundred pence, and have been

in the house of Simon] That the owner of the house was named Simon, and that at a meal in his house a woman anointed Christ from an alabaster, are the reasons why, from Origen's time, this narrative was by some confused with Lk. vii. 36—50. Almost everything else is different, and 'the leper' seems to be added to distinguish this Simon from others, for Simon was one of the very commonest of names. The difficulty of believing in two anointings is infinitesimal; one such might suggest a second. Whereas the difficulty in believing that Mary of Bethany had ever been 'a sinner' is enormous. We are not told that Simon was present. If he presided as entertainer, he must have been cured of his malady, and it is probable that some curable skin diseases were regarded as leprosy. A cured leper might still be known as 'the leper.'

a woman] When Mk wrote there may have been some reason for suppressing her name, which had ceased when Jn wrote. Or Jn knew who she was, while Mk did not. The case of Malchus is parallel. See on *v.* 47.

an alabaster box of...spikenard] Boxes or phials for holding unguents were called 'alabasters' even when made of other material. The words translated 'spikenard' are an unsolved problem. 'Nard' is intelligible enough, viz. ointment made from a plant which grows chiefly in India. Tristram, *Nat. Hist. of the Bible*, p. 485. But the quality denoted by *pistic* is uncertain, and perhaps 'trustworthy'='genuine' is the best guess. See on Jn xii. 3, where the same puzzling epithet is used.

she brake the box] The box or phial would be fragile, and she was perhaps eager to pour out the whole contents quickly. That she broke it *before* pouring is a little against Renan's suggestion that she did not want it to be used again for any other purpose, as wineglasses are sometimes broken to show honour to the person whose health has just been drunk.

on his head] Jn says that she anointed His feet and wiped them with her hair, as the 'sinner' wiped her tears from His feet before anointing them (Lk. vii. 38). She could anoint either head or feet from behind, as He reclined on a couch.

4. *there were some*] Mt. says that it was the disciples who were indignant, while Jn says that it was Judas who gave utterance to the resentment, because the loss of the costly ointment meant the loss of money which he might have stolen.

5. *three hundred pence*] See on vi. 37 respecting this amount, which Mt., as usual, omits; see on v. 13.

6 given to the poor. And they murmured against her. And
Jesus said, Let her alone; why trouble ye her? she hath
7 wrought a good work on me. For ye have the poor with
you always, and whensoever ye will ye may do them good:
8 but me ye have not always. She hath done what she could:
she is come aforehand to anoint my body to the burying.
9 Verily I say unto you, Wheresoever this gospel shall be
preached throughout the whole world, *this* also that she
hath done shall be spoken of for a memorial of her.

10, 11. *The Compact of Judas with the Hierarchy.*

10 And Judas Iscariot, one of the twelve, went unto the chief
11 priests, to betray him unto them. And when they heard *it*,
they were glad, and promised to give him money. And he
sought how he might conveniently betray him.

6. *a good work*] 'It was a beautiful act that she wrought on Me.'

7. *For ye have*, &c.] *For at all times ye have the poor with you.* The common word for 'always' (ἀεί) is never used by Mk, and 'always' should not be used for translating the word which he does use. See on 2 Cor. iv. 10. These words with *but Me ye have not at all times* are in Mk, Mt., and Jn, and we cannot doubt their authenticity. Considering Christ's teaching about the poor (x. 21; Lk. xiv. 13, 21, xvi. 20; Jn xiii. 29), we may feel certain that no one would have invented such a Saying for Him. There is no contradiction between the promise of His perpetual Presence (Mt. xviii. 20, xxviii. 20) and this statement that the opportunity of doing honour to His Body would not be perpetual.

8. Mary was beforehand in anointing His Body for the burying, and she was the only person who had this honour. Mk and Lk. say that women prepared to anoint Him, but that He had risen before they could do so.

9. Mk and Mt. record the promise, but do not give her name; Jn gives her name, but does not record the promise.

throughout the whole world] Cf. xiii. 10. That salvation is for the whole of mankind is clearly given in our earliest Gospel.

10, 11. The Compact of Judas with the Hierarchy.

Mt. xxvi. 14—16. Lk. xxii. 3—6.

10. *one of the twelve*] This mournful fact, without comment, is in all three.

11. *they were glad*] The offer of Judas freed them from a grave difficulty. That one of the most intimate associates of Jesus should volunteer to betray Him made it easy for them to act at once and arrest Him before the Feast began.

12—16. *Preparations for the Passover.*

And the first day of unleavened bread, when they killed 12
the passover, his disciples said unto him, Where wilt thou
that we go and prepare that thou mayest eat the passover?
And he sendeth forth two of his disciples, and saith unto 13

promised to give him money] So also Lk., while Mt. says that he was paid there and then thirty pieces of silver. Such discrepancies are of no moment. Thirty shekels would be about 120 *denarii*, which would buy what £10 or £12 would buy now. It is probable that Judas would insist on at least a substantial instalment. What follows shows how completely Judas was baffled until after the Supper; the arrangements were carefully kept secret.

It is remarkable how objectively all the Evangelists treat the conduct of Judas. He was an intimate disciple, one of the Twelve, and he betrayed his Friend and Master to His implacable enemies for money and with a kiss. There is no need to say more. Probably money was only one of the motives. Judas saw that Jesus had failed; there would be no kingdom; and he hastened to make terms with the victorious side. That the motives for betrayal were in any respect good is not credible.

12—16. PREPARATIONS FOR THE PASSOVER.

Mt. xxvi. 17—19. Lk. xxii. 7—13.

12. *the first day of unleavened bread*] The Synoptists, in a confused and not very consistent way, place the Paschal Supper on Thursday evening, and seem to identify it with the Jewish Passover. Jn, with great precision and with complete consistency, places the Passover on Friday evening,. The better course is to abide by the Johannine tradition and assume that our Lord, knowing that He could not have the Paschal Supper at the right time, held it a day in advance. It is incredible that the Sanhedrin sat through the Passover night to try Jesus, and that He was executed with the two robbers on the first day of the Feast. All four Evangelists place the Last Supper on Thursday evening and the Crucifixion on the day before the Sabbath, *i.e.* on Friday. The question is, Which day was the 14th Nisan?

Where wilt thou that we go...?] The association of the Twelve with Jesus has become so close that none of them thinks of celebrating the Passover with his family; and relations of some of them would come to Jerusalem for the Feast. They were probably ignorant of our Lord's intention to have a Paschal Supper before the time, for He seems to have kept both time and place secret till the last. No miracle was needed to prevent the treachery of Judas from taking effect too soon; careful precaution sufficed.

13. *sendeth forth two*] See on xi. 1. Lk. says that they were Peter and John, perhaps the oldest and youngest of the Twelve, and

them, Go ye into the city, and there shall meet you a man
14 bearing a pitcher of water: follow him. And wheresoever
he shall go in, say ye to the goodman of the house, The
Master saith, Where is the guestchamber, where I shall eat
15 the passover with my disciples? And he will shew you

certainly two that had already been selected for special occasions. No mention is made of a lamb, and it is improbable that there was one. The disciples could not have got the priests to kill a lamb before the time, and the whole company ought to be present at the killing (Exod. xii. 4—6). There was no need of a lamb, when the true Lamb was present, though not yet slain.

bearing a pitcher of water] This shows that he was a servant, and not the owner of the house (*v.* 14). Slaves or women fetched water for the household (Deut. xxix. 11; Josh. ix. 21—27; Jn iv. 7). That this was the master of the house drawing water on the 13th Nisan for making the leaven is a useless suggestion; no evidence as to the day can be got from a *servant* carrying water. As in the case of the colt (xi. 2, 3), there is room for doubt whether our Lord had arranged matters beforehand or not. It might have been agreed that the man carrying water should meet the disciples. But that is not the impression which the Gospels give us. Apparently Christ had arranged with the owner that the Paschal meal should take place at his house, but the rest is regarded as supernatural prescience on Christ's part. If there had been any desire to invent a sign of supernatural prescience, our Lord would have been made to predict something more remarkable than a man carrying a pitcher.

14. *The Master saith*] In all three. The words show that Jesus was known to the owner, and they seem to imply that He had previously asked for a room.

the guestchamber] Better, *my guestchamber*. It is not clear that this is the same as the 'large upper room' which was granted. Christ may have asked for the common guestroom on the ground floor, but the man gave him his private room, above the guestroom, the best that he had. On the identification of this 'upper room' with the 'upper room' of Acts i. 13 (the Greek words are quite different) and placing it in 'the house of Mary the mother of Mark' (Acts xii. 12), and the consequent identification of 'the goodman of the house' with the father of Mark, see Sanday, *Sacred Sites of the Gospels*, p. 77; Edersheim, *Life and Times of the Messiah*, II. p. 485; Zahn, *Introd. to N. T.* II. p. 493. The identifications are attractive, but the evidence is slight; see further on *v.* 51. The 'My' with guestchamber, omitted in some texts but abundantly attested, is evidence that our Lord had arranged with the owner for a room.

15. *he will shew*] Better, *he will himself shew*. This is a further mark of prescience. The man himself will conduct them to an upper room, which will be found in complete order.

a large upper room furnished *and* prepared: there make ready for us. And his disciples went forth, and came into 16
the city, and found as he had said unto them: and they made ready the passover.

17—25. *The Paschal Supper.*

And in the evening he cometh with the twelve. And as 17, 18
they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they 19
began to be sorrowful, and to say unto him one by one, *Is* it I? And others said, *Is* it I? And he answered and said 20
unto them, *It is* one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of 21

16. *found as he had said*] Better, *found even as He had said.* Here, as in iv. 33 and xv. 8, even R.V. fails to give the full force of the adverb. Both Mk and Lk. insist on the exact agreement of the disciples' experiences with the details which Christ had foretold. Mt. omits the details. There is no contradiction between the statement that the room was ready before the disciples arrived and 'they made ready the Passover'; all was ready, but food had to be provided, and this the disciples proceed to do.

17—25. The Paschal Supper.

Mt. xxvi. 20—29. Lk. xxii. 14, 19—23. Jn xiii. 1, 2.

18. *as they sat*] Or, *reclined*; cf. ii. 15, vi. 26. The original custom of standing for the Passover had long been abandoned. They no longer commemorated the fear and haste of the flight from Egypt, but enjoyed the security and repose of their abode in the Land of Promise.

Verily I say unto you] With all solemnity the amazing disclosure is made. Evidently Judas had escaped suspicion; no one at once thinks of him. Lk. places the disclosure later in the meal. Cf. Jn xiii. 21.

which eateth with me] To Orientals this was an additional horror, for hostile action against a man was absolutely precluded by eating bread with him. Cf. Ps. xli. 10.

19. *And they began to be sorrowful*] There is no 'And' in the true text, and the asyndeton is impressive. The festal meal was at once turned into mourning. But no disciple doubts the truth of the Master's word; sooner than that, each suspects himself. Leonardo's fresco depicts this crisis.

Is *it I?*] Or, *Surely it cannot be I?* Cf. ii. 19, iv. 21.

20. *dippeth with me in the dish*] Important authorities have 'in the *one* dish,' which brings out the enormity of the crime. The traitor

him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been
22 born. And as they did eat, Jesus took bread, and blessed,

was dipping his morsel into one and the same dish with the Master whom he betrayed. Later in the meal Christ's giving a dipped morsel to Judas lets John know who is the traitor.

21. *The Son of man...betrayed!*] These words are the same in all three. 'Goeth' implies voluntary going, and '*even* as it is written of Him' expresses the exact agreement between His voluntary action and the Father's revealed will.

woe to that man] Better, *Alas for the man*; see on xiii. 17. This is a lamentation over a condition so awful. God's decrees respecting the Son of Man did not require the treachery of Judas; of his own free will he committed a sin which brought about the fulfilment of the decrees in a particular way; and for this he is condemned. Again and again Christ tried to win him back; iv. 19, ix. 50, x. 23, xi. 15, xii. 43 record words which might influence Judas, and which in some cases may have been meant for him. This statement of his lamentable condition, and this proof that he is still treated with consideration (for he sees that Christ knows his guilt and yet does not name him), are his Master's last efforts to waken his conscience.

good were it] It is possible to take the Greek thus; 'It were good for the Son of Man if Judas had not been born'; but this interpretation is inadmissible. Christ is not speaking of His own fears, but of the fearful condition of Judas. A man may so misuse his life as to make it a curse instead of a blessing. The true interpretation is 'Good were it for him if he had not been born—that man.' Cf. ii. 20. The departure of Judas perhaps takes place here. It is impossible to determine whether he partook of the Eucharist.

22. *as they did eat*] The Evangelist makes clear that two memorable events of that evening, the disclosure of the presence of a traitor (*v.* 18), and the Institution of the Eucharist, took place during the meal.

took bread] He took one of the cakes of bread and acted as He did at the feeding of the 5000 and of the 4000, breaking, blessing, and distributing to the disciples. But on this occasion there is no distribution by the disciples to others. That came later, when, in accordance with the Lord's command (1 Cor. xi. 24—26), the Eucharist became a permanent Christian rite. St Paul's account of the Institution is the earliest; but that of Mk and Mt. is independent of his and has some features which are not in his account of it. On the other hand, St Paul gives two features which are not in Mk or Mt. He places a considerable interval between the bread (during supper) and the cup (after supper), and he records the important charge 'Do this in remembrance of Me.' Five features are in all four accounts; taking bread, thanksgiving or blessing, breaking, 'This is My Body,' and the mention of a cup. It is remarkable that there is so little agreement as to the exact

and brake *it*, and gave to them, and said, Take, eat: this is
my body. And he took the cup, and when he had given 23
thanks, he gave *it* to them: and they all drank of it. And 24
he said unto them, This is my blood of the new testament,
which is shed for many. Verily I say unto you, I will drink 25
no more of the fruit of the vine, until that day that I drink
it new in the kingdom of God.

words; the exact words are not of supreme importance. It is having the mind of Christ and acting in His spirit that must be secured.

this is my body] Our Lord's human Body was present and His Blood had not yet been shed. Therefore all carnal ideas respecting the meaning of these words are excluded. Few words in Scripture have given rise to more controversy. All that it concerns us to know is certain; that those who rightly receive the Eucharist, spiritually receive Christ. How this takes place has not been revealed and cannot be explained. Nor is any explanation necessary for right reception. See Hastings' *D. B.* art. 'Lord's Supper' and the literature there quoted.

23. *they all drank of it*] The 'all' is emphatic. It was not necessary to say that they all ate bread, for Christ seems to have given to each one. But the cup was handed to only one of them, and Mk desires to make clear that it went round and that all drank.

24. *my blood of the new testament*] Better, *My Blood of the Covenant*, an allusion to Exod. xxiv. 6—8, where see Driver. The attempts to show that the Lord's Supper was celebrated with bread alone have failed as signally as the attempts to derive the breaking of bread from the Eleusinian mysteries.

shed for many] 'Is *being* shed *on behalf of* many,' 'many' being opposed, not to 'all,' but to 'one' or 'few.' Christ was one dying for many and for a great many more than His personal disciples. These 'many' are one of the parties to the Covenant with God which is ratified by the Blood of Christ. See on x. 45.

25. *I will drink no more of the fruit of the vine*] 'No more' means 'no longer,' 'never again.' It implies that Christ partook of the wine, in accordance with what is known of Paschal ritual, before passing the cup to the disciples. In these words He seems to be bidding farewell to the Jewish dispensation under which He had lived. It is His last Jewish service. See on 2 Cor. ix. 10.

drink it new in the kingdom] Our Lord retains the common picture of the Kingdom as a festal scene in which there is a banquet. It suggests love, joy, and peace, which are among the first spiritual possessions.

26—31. *Departure to the Mount of Olives. Desertion and Denial foretold.*

26 And when they had sung an hymn, they went out into the
27 mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.
28 But after that I am risen, I will go before you into Galilee.
29 But Peter said unto him, Although all shall be offended, yet
30 *will* not I. And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow

26—31. Departure to the Mount of Olives. Desertion and Denial foretold.

Mt. xxvi. 30—35. Lk. xxii. 31—39. Jn xiv. 31, xviii. 1.

26. *when they had sung*] Probably Ps. cxxxvi. or cxv.—cxviii.

they went out] This may correspond with Jn xiv. 31 (see notes there), but more probably with Jn xviii. 1. Going to the Mount of Olives was His usual practice, and therefore would not surprise the Eleven.

27. *All ye*] There will be no exception; not one will stand the shock of the arrest and execution of the Master.

for it is written] This quotation is made by Christ, not by Mk, and the truth of it has often been verified by history. See on Zech. xiii. 7.

28. *I will go before you*] This suggests a contrast between His going before them to Jerusalem to suffer (x. 32) and His going before them to meet them again in the chief scene of their intercourse. This prediction is required to explain xvi. 7 and Mt. xxviii. 17. As usual (viii. 31, ix. 31, x. 34), Christ adds the comforting promise of His rising again to the prediction of His death, but it seems to have made little impression on them until He had risen and appeared to them.

29. For the second time Peter impulsively contradicts a prediction of the Master, whose severe rebuke (viii. 33) has for the moment been forgotten. On a former occasion he claimed credit for the whole band (x. 28); now he claims exemption from weakness for himself; the others may break away, but not he.

30. *Verily I say unto thee*] The prediction of his almost immediate failure is made with all solemnity. Lk. and Jn place the prediction in the supper-room; Mk and Mt. place it during the walk from the room to the Mount of Olives; and Lk. differs considerably from Jn. These divergences are of small importance, and we have no means of deciding which tradition is nearest to the actual facts. See on Jn xiii. 38.

this day, even *in this night*] We have here another instance of Mk's fulness, and of Mt. and Lk. each taking different parts of Mk's full

twice, thou shalt deny me thrice. But he spake the more 31
vehemently, If I should die with thee, I will not deny thee
in any wise. Likewise also said they all.

32—42. *The Agony in Gethsemane.*

And they came to a place which was named Gethsemane: 32
and he saith to his disciples, Sit ye here, while I shall pray.
And he taketh with him Peter and James and John, and 33

expression. Lk. has 'to-day,' Mt. 'in this night.' See on i. 32, 42, xv. 26. 'To-day' would mean before the next sunset. 'This night' therefore greatly abbreviates 'to-day.' The denial will take place within a few hours.

twice] The 'twice' is omitted in various witnesses, but it is doubtless original. It has been omitted because the other Evangelists mention only one cockcrow. 'Thou, who art so confident that thou at any rate wilt never be offended, within twenty hours, nay within six, wilt not only be offended, but wilt have denied Me, not once only nor twice only, and that in spite of at least one warning signal.'

31. Peter is not silenced, but continues to protest vehemently that not even the fear of death would induce him to deny his Master. In his vehemence he does not see that he is charging Christ with uttering false predictions.

32—42. The Agony in Gethsemane.

Mt. xxvi. 36—46. Lk. xxii. 40—46. Jn xviii. 1.

32. *Gethsemane*] Only Mk, followed by Mt., gives the name, which may mean 'oil-press.' They call it 'a piece of ground,' or 'an estate.' Lk. and Jn use the still more indefinite 'place,' Jn adding that there was a garden there. We are in doubt as to whether Gethsemane was the garden or was next to it, and also whether the traditional site is the true one. Josephus says that Titus cut down all trees on that side of the city (*B. J.* VI. i. 1). This would obliterate traces, and there were no Christians left there to preserve a true tradition. Lk. says that Christ went on that night 'according to His custom,' and Jn says that He 'often' resorted thither. By going elsewhere, Christ might have continued to baffle Judas; but Judas was now allowed to know where to find Him.

Sit ye here] This is spoken to the eight who are left near the entrance.

33. *he taketh with him*] Cf. v. 40, ix. 2. At other times we find Jesus seeking solitude for prayer (i. 35, vi. 46), but in this great crisis He desires sympathy, and He selects those who will be least likely to misunderstand His intense distress. His selecting these three once more would surprise neither them nor the rest. It is not probable that the 'young man' of *v.* 51 was already in the garden and was a witness

34 began to be sore amazed, and to be very heavy; and saith
unto them, My soul is exceeding sorrowful unto death:
35 tarry ye here, and watch. And he went forward a little,
and fell on the ground, and prayed that, if it were possible,
36 the hour might pass from him. And he said, Abba, Father,
all things *are* possible unto thee; take away this cup from

of the Agony, seeing much which the three lost while they were slumbering. It was probably the march of the troop coming to arrest Jesus that woke him and drew him to the spot.

began to be sore amazed] This is a new experience in emotional suffering—amazement mingled with terror; cf. ix. 15, xvi. 5, 6.

very heavy] *Sore troubled* (R.V.). The derivation of the rare word is uncertain, but it seems to mean extreme distress. It occurs nowhere else in the Bible, except Phil. ii. 26, where see Lightfoot.

34. *My soul is exceeding sorrowful*] The reality of Christ's human nature is again conspicuous; it shrinks from the Cross. Mention of His 'soul' is rare, and that fact may warn us not to be curious in attempting to pry into "the Self-consciousness of Christ." We know very little about it. See on Jn xi. 33, xii. 27.

unto death] Cf. 1 Kings xix. 4; Jonah iv. 9.

35. *went forward a little*] 'About a stone's cast' (Lk.). They could not only see but hear.

36. Here again, as in the Institution of the Eucharist, there is remarkable difference as to the words used; see on *v.* 22. Lk. gives only one prayer, Mk gives two and says that the second was the same as the first. Mt. gives three, the second differing from the first, but the third the same as the second. There is substantial agreement as to the wording of the first prayer.

Abba, Father] Christ spoke both Aramaic and Greek, and it is not improbable that in the opening address He used both. This is much more probable than that 'Father' is Mk's translation of the Aramaic, as in v. 41, vii. 34, and xv. 34. Translation injected into such a prayer would be unnatural. Repetition, whether in one language or two is the outcome of strong feeling; 'Martha, Martha' (Lk. x. 41), 'Simon, Simon' (Lk. xxii. 31), 'Jerusalem, Jerusalem' (Mt. xxiii. 37). Cf. Rev. i. 7, where the Greek word precedes; also Rev. xii. 9, xx. 2. See on Gal. iv. 6; also A. T. Robertson, *Grammar of N. T.* pp. 29, 461.

all things are *possible unto thee*] See on x. 27. Both Mt. and Lk. make this hypothetical; '*if* it be possible,' '*if* Thou be willing.'

take away] 'Carry past, without causing Me to drink, this cup of suffering and death.' The view that our Lord's Agony was nothing but His sorrow for the sins of men is not found in the Gospels. A 'cup' may be a metaphor for both good and evil fortune (Ps. xvi. 5, xxiii. 5; Jer. xxv. 15; Is. li. 17; &c.). In N.T. it is specially used of Christ's sufferings (x. 38, 39; Jn xviii. 11).

me: nevertheless not what I will, but what thou wilt. And 37
he cometh, and findeth them sleeping, and saith unto Peter,
Simon, sleepest thou? couldest not thou watch one hour?
Watch ye and pray, lest ye enter into temptation. The 38
spirit truly *is* ready, but the flesh *is* weak. And again he 39
went away, and prayed, and spake the same words. And 40
when he returned, he found them asleep again, (for their
eyes were heavy,) neither wist they what to answer him.

nevertheless not what I will, but what thou wilt] With this condition it is lawful to pray, as for other temporal blessings, so also for the removal of suffering. The petition is proof of the existence in Christ of a human will, distinct from, but always submissive to, the Father's will. Mackintosh, *The Person of Jesus Christ*, pp. 220—222, 294—299, 399.

37. *cometh, and findeth*] As in the case of the braggart fig-tree (xi. 13), He discovers the fact by coming and seeing; and what He sees evokes an expression of surprise and disappointment.

couldest not thou...?] More exactly, *Hadst thou not strength?* 'Was thy will not strong enough to comply with My request during a single hour?' Christ's prayer had lasted a considerable time, they had heard some of it, and then had fallen asleep—'for sorrow,' as Lk. adds in extenuation. As on the Mount of Transfiguration, physical weariness had conquered. The reproach is addressed to Peter, the boaster (*vv.* 29, 31), and the old name 'Simon' is used, as in Jn xxi. 7, perhaps to remind him of the time when he was called and of the character which his new name demanded but did not find.

38. *lest ye enter*] Better, *that ye enter not* (R.V.). As in *v.* 36, the words recall the Lord's Prayer. No Gospel states that Christ asked the disciples to pray for *Him*. They are to pray for themselves in their temptations, as He prays for Himself in His; but He prays for them also and for others (Jn xvii. 8, 15, 20). The contrast between Christ's praying in His temptation and the disciples' prayerless self-confidence (*v.* 31), and subsequent slumber, is great.

temptation] The word occurs nowhere else in Mk, and nowhere at all in Jn. In N.T. it more often means trials sent by God than temptations sent by the evil one, but here the latter meaning prevails.

The spirit truly is *ready*] Quoted in the Epistle of Polycarp as a Saying of Christ; see on ix. 35. Thanks to Christ's training of the disciples, their spiritual nature was ready to respond to Divine calls, but the weakness inherent in man's lower nature sometimes prevented the responsiveness from taking effect. 'Weak' here means 'weak for right conduct.'

39. *the same words*] This is too definite. 'Speaking to the same effect' is the meaning, and this would agree with Mt., who reports a similar petition in different words.

40. *neither wist they what to answer*] Again a parallel with the

41 And he cometh the third time, and saith unto them, Sleep
on now, and take *your* rest: it is enough, the hour is come;
behold, the Son of man is betrayed into the hands of sin-
42 ners. Rise up, let us go; lo, he that betrayeth me is at
hand.

43—52. *The Traitor's Kiss and the Arrest of Jesus.*

43 And immediately, while he yet spake, cometh Judas, one
of the twelve, and with him a great multitude with swords and
staves, from the chief Priests and the Scribes and the Elders.
44 And he that betrayed him had given them a token, saying,
Whomsoever I shall kiss, that same is he; take him, and lead
45 *him* away safely. And as soon as he was come, he goeth

Transfiguration; see on ix. 6. They had no excuse to offer for falling so short of their great professions (*v.* 31).

41. Mk omits the third going away and the third prayer.

Sleep on now] The first reproaches are questions (*v.* 37), and this may be a question. '*Are you going to sleep on now and take your rest?*' 'Is it quite impossible to induce you to watch and pray?' This fits better with the words which follow.

it is enough] This is probably the meaning of the Greek, but it is not quite clear how the meaning is reached. Perhaps 'settled,' 'the transaction is at an end,' was a current meaning of the expression.

is betrayed] Or, *is being delivered up*. See on ix. 31, x. 32.

42. *let us go*] To meet the traitor (Jn xviii. 4). "At the fitting time He did not prevent Himself from falling into the hands of men" (Origen, *Cels.* ii. 10).

he that betrayeth me] Even now He does not name him, but John and Peter knew who was the traitor (Jn xiii. 23—26).

43—52. The Traitor's Kiss and the Arrest of Jesus.

Mt. xxvii. 47—56. Lk. xxii. 47—53. Jn xviii. 2—12.

43. Judas and Jesus are the only persons named in this section, and Judas is named without any epithet of abhorrence; to call him 'one of the Twelve' is enough. The narrative is quite passionless.

from the chief Priests] The three sections of the Sanhedrin are again clearly marked, each with a separate article; see on viii. 31. The multitude had taken any weapons that came to hand. Nothing is told us of the eight disciples who had been left near the entrance.

44. *a token*] A sign previously arranged, a concerted signal. The word occurs nowhere else in N.T. Jn omits it; see on Jn xviii. 5. But it is not likely that the kiss is a fiction. Few details in history have made such an impression on men's minds.

lead him *away safely*] For his own sake Judas would be anxious

straightway to him, and saith, Master, master; and kissed him. 46
And they laid their hands on him, and took him. And one 47
of them that stood by drew a sword, and smote a servant
of the high priest, and cut off his ear. And Jesus an- 48
swered and said unto them, Are ye come out, as against a
thief, with swords and *with* staves to take me? I was daily 49
with you in the temple teaching, and ye took me not: but

that there should be no failure; he could never face the Master again. Moreover, he knew that Jesus possessed mysterious powers, and that hitherto He had always escaped (iii. 6, xi. 18; Lk. iv. 30; Jn vii. 44, 45, viii. 59, x. 39, xi. 53, 57, xii. 19); and there was the possibility of rescue.

45. *straightway*] Judas arrives, recognizes Jesus, and at once comes up to Him. He allows no delay to give a chance of escape, and he is anxious to get his own share in the matter over.

Master, master] Better, *Rabbi* (R.V.). There is no repetition in the true text, and Mk, as elsewhere (ix. 5, xi. 21), gives the Aramaic word.

kissed him] A compound of the verb used in *v.* 44; it means 'kissed Him *affectionately*' (Lk. vii. 38, 45, xv. 20; Acts xx. 37). The kiss of Judas was a very demonstrative one. Lk. records Christ's rebuke to Judas and it differs strangely from what Mt. records. Mk records no rebuke, and he does not mention Judas again. The narrative in Jn is utterly different, and we cannot put the different items together in proper order. Owing to confusion, excitement, and imperfect light, the narratives of those who were present would differ considerably, and tradition would introduce other variations.

47. *And one of them*] Better, *But a certain one of them* (R.V.). There is contrast between the conduct of this man and the conduct of Judas and his crew. Moreover, the Evangelist hints that he could name 'a certain one,' if he thought well to do so. Mt. and Lk. say that it was one of the disciples; John that it was Simon Peter. After Peter's death no harm could be done by giving the name. John alone gives Malchus' name; as an acquaintance of the high-priest (Jn xviii. 15) he would be likely to know the name of one of his slaves. Peter does not stop to consider the risk to himself, nor yet the uselessness of wounding just one man who was a mere subordinate. His weapon was probably a large knife rather than a sword: there were two such weapons in the possession of the disciples (Lk. xxii. 38). As regards the mention of the names cf. *v.* 3 and *v.* 4. Mt. alone records Christ's rebuke to Peter, and Lk. alone records the healing of the ear, which he and Jn say was the right ear—a rare instance of the agreement of Lk. and Jn apart from either Mk or Mt.

48. *answered*] He answered their action; see on ix. 5 and xi. 17.

49. *I was daily with you in the temple*] The meaning is that those

50 the scriptures must be fulfilled. And they all forsook him,
51 and fled. And there followed him a certain young man,
having a linen cloth cast about *his* naked *body;* and the
52 young men laid hold on him: and he left the linen cloth,
and fled from them naked.

who had ordered His arrest knew that every day, in a most public place, He was to be found; daily since His last arrival in the city He had lived in public.

but the scriptures must be fulfilled] The Greek requires *but that the Scriptures might be fulfilled*, something being understood, such as 'all this has come to pass,' as in Mt. See on Jn ix. 3 and 1 Jn ii. 19.

50. *they all forsook him*] The 'all' comes at the end with emphasis; *They forsook Him and fled—all of them.* Peter, after striking one useless blow, flees with the rest. They leave Him to the fate which He had often foretold.

51. *a certain young man*] This strange incident has so little to do with the narrative, and is so out of harmony with the tone of it, that we wonder why it was inserted. It can hardly be part of Peter's reminiscences, for he was not present when it took place, and he would not have regarded it as instructive. The patristic guess that the young man was St John is excluded by the fact that he had already fled. James, the Lord's brother, is not impossible, but the conjecture has little to commend it. Much more probably the young man was the Evangelist himself. This hypothesis gives an adequate reason for the insertion of the incident. The matter was of intense interest to him, and some who read the Gospel would know who was meant. But he does not give his name, for he does not wish to pose as one who did not flee until an attempt was made to take him prisoner. If the Evangelist was the son of 'the goodman' in whose house the Paschal meal was celebrated, his appearance at this crisis is intelligible. The noise and the lights of the multitude coming to capture Jesus may have awakened Mark, who (taking the first thing that came to hand as a covering) ran out to see what was happening. All this hangs together very well, but the evidence for it is somewhat slender. Assuming the hypothesis to be true, the Evangelist by recording the incident "paints a small picture of himself in the corner of his work." Zahn, *Introd. to N. T.* II. p. 494.

a linen cloth] This may be either an article of clothing or a coverlet hastily caught up to serve as clothing. See Toy on Prov. xxxi. 24 and Moore on Judges xiv. 12. Perhaps with Bengel we may infer that the young man who was thus clad came from a well-to-do household.

52. All these minute details show that Mk, if not giving his own experiences, got information from one who was there. That Mt. and Lk. should omit the incident is natural. That a later editor inserted it, is very improbable. What reason could he have for doing so? If the young man was Mark himself, we have a reasonable explanation of its presence in the Gospel.

53—65. *The Trial before the High Priest.*

And they led Jesus away to the high priest: and with 53
him were assembled all the chief Priests and the Elders and
the Scribes. And Peter followed him afar off, even into the 54
palace of the high Priest: and he sat with the servants, and
warmed himself at the fire. And the chief Priests and all 55
the council sought for witness against Jesus to put him to
death; and found none. For many bare false witness 56
against him, but their witness agreed not together. And 57
there arose certain, and bare false witness against him,

53—65. The Trial before the High Priest.

Mt. xxvi. 57—68. Lk. xxii. 63—71. Jn xviii. 12—14, 19—24.

53. *to the high Priest*] Caiaphas, as Mt. states. Neither Mk nor Mt. mentions Annas, and Mk never *names* Caiaphas, but presumably 'the high-priest' in Mk always means Caiaphas. Jn says that they took Jesus to Annas first. He had been high-priest A.D. 7—14, and had been deposed by Valerius Gratus, Pilate's predecessor. Probably some Jews regarded Annas as the true high-priest, although his son-in-law, Caiaphas, acted as high-priest A.D. 18—36. They seem to have lived together in the same palace. See on Jn xviii. 13.

The Sanhedrin, with its three component sections, is ready to meet at once. The Evangelist seems to wish to show how representative the meeting was and how full its responsibility. Late as the hour is, the witnesses are ready also. All had been carefully prepared. The Synoptists distinguish two ecclesiastical trials, one during the night, when the chief business was transacted, and a formal one by daylight to confirm the nocturnal proceedings. Nothing done in the night was valid.

54. *Peter followed him afar off*] When the first panic was over, Peter's affection reasserted itself, and perhaps there was some shame at the pitiful result of his confident professions; but his fears kept him at a distance. After Jesus had been taken inside the palace, Peter, with the help of a disciple who was probably St John (see on Jn xviii. 15), obtained admission to the open court, from which the room in which the Sanhedrin was sitting could be seen. There he sat, with the Levitical guard, warming himself. Jerusalem is 2500 ft. above the sea, and the nights in spring are cold.

warmed himself at the fire] His care for his comfort was fatal; the firelight caused him to be recognized.

55. *sought for witness...and found none*] Their failure to get evidence on which He could be condemned to death was as continuous as their seeking for it. Ecclesiastical tribunals have often been prone to decide first and then seek for evidence to justify the decision.

58 saying, We heard him say, I will destroy this temple that
is made with hands, and within three days I will build
59 another made without hands. But neither so did their
60 witness agree together. And the high Priest stood up in
the midst, and asked Jesus, saying, Answerest thou nothing?
61 what *is it which* these witness against thee? But he held
his peace, and answered nothing. Again the high Priest
asked him, and said unto him, Art thou the Christ, the Son

58. The report of the words is in Mt. different and shorter; '*I am able* to destroy the temple *of God*, and *to* build it in three days.' How far the report of what the witnesses said has been influenced by the recollection or the interpretation of what He actually said, it is impossible to determine. It is not incredible that Christ's remarkable utterance two years before (Jn ii. 19) was remembered and was now brought up against Him in a perverted form. Christ had never said that He would destroy the Temple. But it is possible that He had said something recently which might be understood to mean that. His prediction of the overthrow of the Temple (xiii. 2) may have become known, and to a Jew that would seem to be blasphemy, for the Temple was the token of the Presence of God. Cf. Acts vi. 14, where Stephen's saying on the subject is quoted against him.

59. *But neither so*] Or, *not even so*. Mk alone makes this comment; he states with satisfaction that even about this definite charge their statements did not tally.

60. *Answerest thou nothing?*] The high-priest adopts this paternal tone in order to extract from Jesus Himself evidence which they had failed to get from witnesses.

61. *held his peace, and answered nothing*] Again superfluous fulness. There were three reasons for silence. 1. By declaring their inability to decide whether John had a Divine commission, the Sanhedrin had abdicated. 2. Even if they had not abdicated, they had no right to make Him a prisoner, no right to hold a nocturnal meeting, no right to use false witnesses in support of an iniquitous prejudgment. 3. There was nothing to reply to, for all evidence against Him had broken down.

Again the high priest asked him] The high-priest makes another appeal, and it is quite a new one. Jesus had accepted the acclamations of those who hailed Him as 'He that cometh' and 'the Son of David.' Did He Himself claim to be the Messiah, the Son of the Blessed? The latter expression would be used to avoid mentioning the Divine Name. Jewish thought did not always identify the Messiah with the Son of God; but it was sometimes done, and Caiaphas would know this. For the Sanhedrin's purpose it was more important that Jesus should claim the title which the populace had not given Him. If He declared that He was the Son of God, a charge of blasphemy could be established.

of the Blessed? And Jesus said, I am: and ye shall see 62
the Son of man sitting on the right hand of power, and
coming in the clouds of heaven. Then the high Priest rent 63
his clothes, and saith, What need we any further witnesses?
Ye have heard the blasphemy: what think ye? And they 64
all condemned him to be guilty of death. And some began 65

62. *I am*] Jesus admits the right of the high-priest to adjure Him and demand an answer, and He replies at once. For the first time in this Gospel He publicly declares, in full and solemn language, Who He is. The reference to Dan. vii. 13 would be understood by those present.

the right hand of power] 'Power' is another substitute for the Divine Name. Dalman, *Words*, pp. 200, 306—308. A day will come when the positions will be reversed and He will be judging them. The clouds are doubtless symbolical; such symbolism was part of the mental furniture of a Jew, though some Jews may have understood the symbols literally. See on xiii. 24, 26.

63. *the high Priest rent his clothes*] In this he was doing no more than duty required. The high-priest was forbidden to rend his clothes for his own misfortunes (Lev. x. 6, xxi. 10); but, when acting officially, he was bound to do so as a protest against any expression which was regarded as blasphemous, and the Talmud prescribes the exact way in which it was to be done. Originally a spontaneous way of expressing grief, perhaps much older than Judaism, it ended in becoming even more formal than the duration of court mourning with ourselves. This punctilious observance of ceremonial detail (cf. Jn xviii. 28), accompanied by gross violation of important regulations and gross violation of justice, was very characteristic. Brodrick, *The Trial and Crucifixion of Jesus Christ*, pp. 30, 65.

What need we any further witnesses?] This is obscure English and not an exact translation. Better, *What further need have we of witnesses?* (R.V.). The satisfaction of the conspirator is stronger than the distress of the official. What the court must regard as blasphemous shocked the high-priest; but this 'blasphemous' utterance was exactly what he and the other Sanhedrists wished to elicit.

64. *Ye have heard the blasphemy*] Westcott and Hort make the sentence interrogative; *Did ye hear the blasphemy?* But *Ye heard the blasphemy* is probably right.

what think ye?] 'What treatment ought He to receive?'

they all condemned him] It is not likely that either Nicodemus or Joseph of Arimathaea was at the nocturnal meeting; but Mt. omits the doubtful 'all.'

guilty of death] This misleading expression is in both Mk and Mt. In Num. xxxv. 27 'guilty of blood' means 'guilty of bloodshed,' 'guilty of murder,' and in *v.* 31 'guilty of death' means 'guilty of murder.' Here 'guilty of death' is Wiclif's and Coverdale's translation

to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66—72. *Peter's Three Denials of His Master.*

66 And as Peter was beneath in the palace, there cometh
67 one of the maids of the high Priest: and when she saw Peter warming himself, she looked upon him, and said, And thou

of the Vulgate's *reum mortis*. Tyndale, Cranmer, and the Genevan correct it to *worthy of death*, which is rightly restored in R.V. To declare Jesus to be '*worthy* of death' was all that this nocturnal meeting could do. Formal sentence of death could not be pronounced until after daybreak.

65. *some began to spit on him*] This, in contrast to the preceding 'all,' must mean some members of the Sanhedrin. That Roman soldiers should be guilty of this brutality (xv. 19) is not wonderful; but that members of the supreme ecclesiastical court should exhibit their malignity in this way shows the temper in which they had come to try their Prisoner. Christ had predicted the spitting, but as done by the heathen (x. 34). 'Prophesy' explains the covering of the face. Jesus is challenged to exhibit His Messianic power by declaring who His unseen assailant is. Mt. puts this more clearly.

the servants did strike him with the palms of their hands] 'The servants' means the Levitical guard in attendance on the Sanhedrin. 'Strike' is a wrong reading. The right reading means 'received' or 'caught'; *they caught Him with blows*, but we are uncertain whether the blows were inflicted with rods, the original meaning of the word, or with the open hand, a later meaning. The latter is more probable. Euthymius remarks with what candour and freedom from emotion the Evangelists narrate. There is no concealment of the faults of the Apostles, no exaltation of the Master, and no abuse of His enemies.

66—72. Peter's Three Denials of His Master.

Mt. xxvi. 69—75. Lk. xxii. 56—62. Jn xviii. 17, 25—27.

66. The four accounts exhibit, what is often found in honest witnesses, agreement in the main features with considerable difference in the details. The four may be reduced to three, for Mt. is dependent on Mk. Lk. may be sometimes influenced by Mk, but Mk, Lk. and Jn are here three independent witnesses. All four agree that the person who provoked the first denial was a woman, but they do not agree as to what she said, and they agree still less as to Peter's reply. This woman was a slave in the high-priest's household. See on Jn xviii. 25—27. The second denial is given very briefly by all four; but the first and third are reproduced with much fulness in Mk.

67. *when she saw...she looked upon him*] She saw someone with

also wast with Jesus of Nazareth. But he denied, saying, I 68
know not, neither understand I what thou sayest. And he
went out into the porch; and the cock crew. And a maid 69
saw him again, and began to say to them that stood by,
This is *one* of them. And he denied it again. And a little 70
after, they that stood by said again to Peter, Surely thou art

whom she was not familiar, and when she had looked steadily at him (viii. 25, x. 21, 27), she recognized him as the person whom a disciple of Jesus had asked her to admit (Jn).

thou also] Omit 'And'; 'thou as well as the other whom I know.'

wast with Jesus of Nazareth] Better, *wast with the Nazarene—Jesus*. 'The Nazarene' is contemptuous; see on Jn i. 47. Mt. has 'the Galilaean'; Lk. and Jn neither.

68. *what thou sayest*] 'Thou' is emphatic, and the reply may be taken in three ways; 'I neither know, nor understand what *thou* sayest' (R.V.); 'I neither know Him, nor understand what *thou* sayest'; I neither know nor understand. What art *thou* saying?' (Westcott and Hort). The second makes the better distinction between 'know' and 'understand' and thus justifies the use of 'neither...nor.' Here again (see on *v.* 30) Mt. takes one half, and Lk. the other, of Mk's full statement. Lk. has 'I know Him not'; Mt. has 'I know not what thou sayest,' with no emphasis on 'thou.'

the porch] So also R.V. 'Forecourt' (R.V. marg.) or 'vestibule' is better. Experience had shown that it was dangerous to stand in the light of the fire, and Peter moved away from it.

and the cock crew] R.V. admits this, but it is certainly an interpolation. ℵBLΨ and other early witnesses would not have omitted the words, had they been original. The temptation to record two crowings, in accordance with Christ's prediction, would be great.

69. *And a maid*] Rather, *And the maid*, the same one as before. The portress would see him in his new position in or near the porch, and she began to point him out to the bystanders. Mt. says that it was a different woman, while Lk. says that it was a man, and that he addressed, not the bystanders, but Peter himself. Jn says that this second attack was addressed to Peter, and that it took place while Peter was warming himself by the fire. These divergences are of no importance: the main facts, that Peter was again assailed and again denied, are given clearly by all. No doubt several persons attacked him as he shifted from one part of the courtyard to another. Mk says that 'he kept on denying' (imperfect tense), which almost implies several attacks.

70. *they that stood by*] All three Synoptists state that Peter was now recognized as a Galilaean. Little, however, is known of the Galilaean dialect or pronunciation which betrayed him. Schürer, *Jewish*

one of them: for thou art a Galilæan, and thy speech agreeth
71 *thereto.* But he began to curse and to swear, *saying,* I know
72 not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

People, II. i. p. 10; Dalman, *Words*, p. 80; A. T. Robertson, *Gr.* p. 103.

and thy speech agreeth thereto] These words have even less authority than 'and the cock crew' (*v.* 68). They are certainly a gloss; R.V. omits.

71. *to curse and to swear*] Lk. and Jn omit both. Cursing would mean that he declared himself to be accursed, if what he said was not true. First he denied once that he was a follower of Jesus. Then he several times denied that he knew what they were talking about. Now, in very strong language, he denies that he knows 'this man of whom ye speak'; he cannot even now name the Master.

72. *And the second time*] On ample authority we must insert *straightway.* All four notice how quickly the cockcrow followed on the third denial. Mk alone has 'the second time,' as he alone mentions the 'twice' in Christ's prediction (*v.* 30). Lk. alone records the Lord's turning and looking at Peter. All the Synoptists record that Peter remembered Christ's prediction of the three denials, and that this made him weep. Jn greatly abbreviates the denials and omits the weeping.

the cock crew] Or, *a cock crew.* No Gospel has the definite article, but A.V. and R.V. insert it in all four.

when he thought thereon] This may be correct, but we must be content to share the ignorance of the ages as to the meaning of the expression which Mk uses. Conjectures are numerous. 'He began to weep,' 'In response to this he wept,' 'He wept with vehemence,' 'He flung himself out and wept,' 'He stopped suddenly and wept,' 'He covered his head and wept.'

It is possible to exaggerate Peter's baseness for the sake of pointing a moral. His coming to the high-priest's palace and being ready to enter the courtyard where the Levitical police were in attendance was courageous. His remaining there after he had been repeatedly charged with being an adherent of the Accused was still more courageous. He must have known that he was in danger of being arrested for his assault on the high-priest's servant, and for this he was prepared. But he was not prepared for the awkward remark made by a woman. The lie once told was persisted in, and he quickly went from bad to worse.

1—15. *The Trial before the Procurator.*

And straightway in the morning the chief Priests held a 15
consultation with the Elders and Scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate. And Pilate asked him, Art thou the King of 2
the Jews? And he answering said unto him, Thou sayest *it.* And the chief Priests accused him of many things: but 3
he answered nothing. And Pilate asked him again, saying, 4
Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that 5

XV. 1—15. THE TRIAL BEFORE THE PROCURATOR.
Mt. xxvii. 1—26. Lk. xxiii. 1—3, 18—25. Jn xviii. 28—40, xix. 4—16.

1. *And straightway in the morning*] As soon as it was lawful to transact business. They must get everything settled with Pilate before the Paschal lambs were slain that afternoon.

and the whole council] Mk's characteristic fulness; Mt. omits it as superfluous.

bound Jesus] He had been bound in the garden (Jn xviii. 12, 24), and probably unbound in the high-priest's palace. It was important to show Pilate that they regarded Him as dangerous. The Procurator had come from Caesarea, the Roman capital, to keep order during the Passover, and he probably occupied Herod's palace. The hierarchy hand Jesus over to him to get their sentence of death confirmed; see on Jn xviii. 31. Pilate would not have listened to a charge of blasphemy, so they accuse Him of being seditious, forbidding tribute to Tiberius, and assuming the title of 'king.' And here we may have some of the very language that was used, for Pilate would converse with our Lord in Greek.

2. *Art thou the King of the Jews?*] The question is identical in all four. The Jews themselves say 'the King of Israel' (*v.* 32), but Pilate would say 'the king of the Jews.' 'Thou' is emphatic and expressive of surprise.

Thou sayest] Christ recognizes Pilate's authority and his right to ask such a question. His 'thou,' like Pilate's, is emphatic. 'That is *thy* statement.' To the charges of the hierarchy He refuses to answer.

4. *how many things*] 'What *grave* charges' may be meant as well as 'how many.'

5. The proceedings are more intelligible when we learn from Jn that in private Christ explained to Pilate that His Kingdom was not of this world. Without Jn, we should not understand why Pilate did not condemn Jesus when He did not clearly renounce all claim to be King of the Jews.

6 Pilate marvelled. Now at *that* feast he released unto them
7 one prisoner, whomsoever they desired. And there was *one*
named Barabbas, *which lay* bound with them that had made
insurrection with him, who had committed murder in the
8 insurrection. And the multitude crying aloud began to
9 desire *him to do* as he had ever done unto them. But Pilate
answered them, saying, Will ye that I release unto you the
10 King of the Jews? For he knew that the chief Priests had
11 delivered him for envy. But the chief Priests moved the
people, that he should rather release Barabbas unto them.

6. *at* that *feast*] Neither this nor 'at *the* feast' (R.V.) is quite accurate. *At festival-time* is the meaning.

he released] *He used to release* (imperfect); both the asking and the releasing were customary. Nothing is known of the custom, but it is in accordance with Roman policy.

7. *And there was* one *named Barabbas*] Better, *Now there was the man called Barabbas*, a rather unusual expression. The name means 'son of a father' or 'son of Abba'; but it is not clear that Abba was used as a proper name so early as this. It was inevitable that the choice between 'a son of a father' and 'the Son of the Father' should be pointed out.

them that had made insurrection] 'The revolutionaries'; they are spoken of as notorious.

who had committed murder] 'Who were of such a character as to commit murder.' They were desperadoes.

8. *crying aloud*] The right reading gives *went up* (to the Praetorium) *and began to*, &c. In Mt., Pilate offers the alternative of Jesus or Barabbas. It is much more probable that, as Mk and Jn state, Pilate simply offered to release Jesus.

10. *For he knew*] Pilate *was becoming aware* that there was violent *animus* against Jesus, and that the charges against Him were untrue. Jewish leaders were not likely to resent a Rabbi's being hostile to Rome, but they were quite capable of resenting the success of a rival Teacher. His real offence was that He was too popular, and hence Pilate's hope that the people would be glad to get Him released.

11. It was the hierarchy, and neither Pilate nor the people, who first suggested Barabbas. The citizens far outnumbered the Galilaean pilgrims, and with the city mob Barabbas may have been a sort of hero, like Dick Turpin, or (if he was a revolutionist rather than a highwayman) he may have been a kind of Wat Tyler. The fickleness of the multitude seems extraordinary; but it was a fatal shock to popular sentiment to see the supposed Messiah standing bound and helpless before the heathen Procurator. No true Messiah (they thought) would endure such an indignity.

And Pilate answered and said again unto them, What will 12
ye then that I shall do *unto him* whom ye call the King of
the Jews? And they cried out again, Crucify him. Then 13
Pilate said unto them, Why, what evil hath he done? And 14
they cried out the more exceedingly, Crucify him. And 15
so Pilate, willing to content the people, released Barabbas
unto them, and delivered Jesus, when he had scourged *him*,
to be crucified.

16—20 *a*. *The Mockery by Pilate's Soldiers.*

And the soldiers led him away into the hall, called Præ- 16
torium; and they call together the whole band. And they 17

12. *What will ye then that I shall do...?*] The true text gives *What then am I to do with Him whom ye call?* Pilate was within his duty in offering to release Jesus in honour of the Feast, and in letting the people have Barabbas in preference. But he had no right to let them decide what was to be done to Jesus. He wanted to shift the responsibility of putting an innocent Galilaean to death from himself to them. Above all, he wished to avoid a riot at the Passover.

14. *Why, what evil hath he done?*] Pilate falls lower and lower. While acting as a Roman judge, he allows clamorous Jews to dictate his decision, and even argues with them, and that in a way which shows that he knows their decision to be iniquitous.

15. *willing to content*] Pilate becomes the henchman of the hierarchy; and all four Evangelists have 'delivered up' of this last step in the process by which the Father delivered up His Son for mankind. Judas delivers Him to the guards, the guards to Annas, Annas to Caiaphas and the Sanhedrin, the Sanhedrin to Pilate, Pilate to Herod, Herod to Pilate, Pilate to the executioners.

when he had scourged him] In Mk and Mt. the scourging is closely connected with the crucifixion, and capital punishment often included both. In Jn the scourging is one more attempt made by Pilate to save, at least the life of Jesus; he hopes that the Jews will be satisfied with this. See on Jn xix. 1.

16—20 *a*. THE MOCKERY BY PILATE'S SOLDIERS.

Mt. xxvii. 27—31. Jn xix. 2, 3.

16. *And the soldiers*] Better, *But* or *Now the soldiers*; see on vii. 24. These would be some of the troops brought to Jerusalem to maintain order at the Feast.

into the hall, called Prætorium] Better, *within the court, which is Praetorium, i.e.* which is known as such. In A.V. this word (πραιτώριον) is treated in five different ways. In the Gospels it seems always to mean the residence of the Procurator. See on Jn xviii. 28.

the whole band] All the members of the cohort who were within

clothed him with purple, and platted a crown of thorns, and
18 put it about his *head*, and began to salute him, Hail, King
19 of the Jews! And they smote him on the head with a reed,
and did spit upon him, and bowing their knees worshipped
20 him. And when they had mocked him, they took off the
purple from him, and put his own clothes on him,

20*b*—22. *The Road to Calvary.*

21 and led him out to crucify him. And they compel one
Simon a Cyrenian, who passed by, coming out of the

hearing. The men on duty summon all who are near at hand to come and make sport of 'the King of the Jews.'

17. *with purple*] Some bright-coloured garments to represent a royal robe. See on Jn xix. 2, 3.

crown of thorns] The plant from which this was made cannot be determined, and conjectures are very various.

18. The soldiers are playing at *Ave Caesar* and mingling much brutality with it. But Pilate did not join in the mockery, and Herod did. Herod was exasperated with Jesus for not gratifying his curiosity.

20. The crown of thorns was probably taken off when the other signs of mock royalty were removed. The centurion would have stopped all mockery when the march to the place of execution began. Pictures are misleading in this, as in other details of the Crucifixion. The verse should end at 'put on Him His garments.'

20*b*—22. The Road to Calvary.

Mt. xxvii. 31*b*—33. Lk. xxiii. 26—33*a*. Jn xix. 16, 17.

and led him out] Better, *And they lead Him out*. The change of tense and subject suggests a change of nominative. The soldiers off duty are left behind, while the centurion and his assistants take charge of the Condemned, and they add neither insult nor brutality to what they are bound to do in the treatment of Him. At first, according to custom, Jesus carried the cross, or rather the cross-beam, Himself (Jn xix. 17). The soldiers, seeing that it was more than He could carry, transferred the burden to Simon.

21. *they compel*] Or, *impress*. The word used here and Mt. v. 41 was originally a Persian expression for commandeering people into serving the couriers of the Great King (Hdt. viii. 98).

Simon a Cyrenian] All three Synoptists mention him thus; his name and origin were remembered. There was a strong colony of Jews in Cyrene, planted there by Ptolemy I. Simon may have been a member of the Cyrenean synagogue (Acts ii. 10, vi. 9).

coming out of the country] This need not mean coming from *work*

country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which 22
is, being interpreted, The place of a skull.

23—32. *The Crucifixion and the first Three Hours.*

And they gave him to drink wine mingled with myrrh: 23
but he received *it* not. And when they had crucified him, 24

in the country. We cannot use this statement as evidence for determining the day.

the father of Alexander and Rufus] Mk only; when he wrote, Alexander and Rufus were known to many of those for whom he wrote, and Simon was not. Mk wishes to interest his readers in his narrative. For the purposes of the narrative it is of no moment whether Simon had sons or what their names were. Cf. xiv. 51, 52.

bear his cross] In viii. 34 the same expression is rendered 'take up his cross.' We might have 'take up' in both places. Mk may have intentionally used the same verb in both. What Christ had carried was transferred to Simon. Pictures sometimes represent Simon as merely helping Christ, sharing the burden with Him.

22. *they bring him*] 'Conduct Him' (vii. 32, viii. 22, ix. 17, 19, xi. 2, 7). This is more probable than that He became so exhausted that they had to carry Him (i. 32, ii. 3).

The place of a skull] Mk, Mt., and Jn give this as the meaning of *Golgotha*, while Lk. has simply the 'Skull,' which favours the view that it was so called from the shape of the rock. Jews would not have allowed skulls to lie unburied there, and if that had been the origin of the name the place would have been called the 'Skulls,' or the 'place of skulls.' The familiar 'Calvary' comes from the Vulgate, *Calvariae locus*, and in Lk. *Calvariae*. We have not sufficient evidence to decide either the site or the origin of the name. Nor is the route to Calvary known. The *Via Dolorosa* is a mediaeval conjecture.

23—32. The Crucifixion and the first Three Hours.
Mt. xxiii. 34—44. Lk. xxiii. 33*b*—43. Jn xix. 18—26.

23. *they gave him*] 'They *tried* to give Him,' *they offered Him*. Cf. ix. 33.

wine mingled with myrrh] Drugged wine, to act as an anaesthetic, not a nauseous drink to aggravate His sufferings. It is said that there was a guild of women in Jerusalem which supplied condemned criminals with a potion for deadening pain. Christ refused to have His mental faculties obscured. Had He drunk the potion, Christendom might have lost the Words from the Cross.

24. All the Evangelists pass over the horrors of the Crucifixion in reverent silence. There is no attempt to excite emotion by detailing

they parted his garments, casting lots upon them, what
25 every man should take. And it was the third hour, and
26 they crucified him. And the superscription of his accusation
27 was written over, THE KING OF THE JEWS. And
with him they crucify two thieves; the one on his right
28 hand, and the other on his left. And the scripture was
fulfilled, which saith, And he was numbered with the trans-
29 gressors. And they that passed by railed on him, wagging

them. We have no means of determining whether our Lord's feet were nailed or tied, for Lk. xxiv. 39 is not decisive. Jn speaks only of the hands (Jn xx. 25, 27). Most probably the feet were nailed, each foot separately.

parted his garments] The clothing of an executed criminal was a perquisite of the executioners. All four call attention to the parting of the garments in wording which is influenced by Ps. xxii. 18.

25. *it was the third hour*] Mk alone gives this note of time, which creates a difficulty with Jn xix. 14, where the *Ecce Homo* is placed at the sixth hour. There is no false reading in either place. On a day of exceptional excitement, with prolonged darkness at midday, traditions as to the time of day would be confused from the first, but a difference of hours can hardly be explained in this way.

26. *the superscription of his accusation*] A *titulus*, stating the crime for which he was to suffer, was commonly fastened to the criminal's neck when he was taken to execution, but we lack other evidence of its being fastened to the cross.

Just as no two authorities agree as to the words used at the Institution of the Eucharist, or as to the prayers in Gethsemane, or as to Peter's denials, so no two Gospels agree as to the wording of the title on the Cross. All four, however, have 'the King of the Jews.' St John had stood by it and gazed at it, and he is doubtless accurate in stating that these words were preceded by 'Jesus the Nazarene,' and that the inscription was in the two languages of the country, Aramaic and Greek, as well as in the official Latin.

27. *two thieves*] *Two robbers* (R.V.); see on xi. 17 and xiv. 48. They had probably been tried by Pilate at the same time as Jesus, for they know how different His case is from theirs (Lk. xxiii. 40—42). The names of the two robbers are given with extraordinary variety in the Apocryphal Gospels and other legendary sources; but, on the whole, Dismas or a similar name is given to the penitent robber, and Gestas or a similar name to the impenitent.

one on his right hand] Such are the right and left hand places for which James and John had asked (x. 37).

28. The verse is an interpolation based on Lk. xxii. 37 and Is. liii. 12. It is not Mk's habit to point out the fulfilment of Scripture.

29. *they that passed by*] Cicero (*In Verr.* v. 66) says that public

their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days, save thyself, and come down 30
from the cross. Likewise also the chief Priests mocking 31
said among themselves with the Scribes, He saved others;
himself he cannot save. Let Christ the King of Israel 32
descend now from the cross, that we may see and believe.
And they that were crucified with him reviled him.

33—41. *The last Three Hours and the Death.*

And when the sixth hour was come, there was darkness 33

places along the highways were chosen for crucifixions; that the sufferers might serve as scarers to criminals and warnings to passers by. The executed were treated as vermin nailed to a post. In O.T. 'wagging the head' is often a sign of mock pity or derision; 2 Kings xix. 21; Ps. xxii. 7, cix. 25; Job xvi. 4; Is. xxxvii. 22.

30. *save thyself*] The gibe of men who discredited Christ's wonderful works. If He could raise the dead, of course He could come down from the Cross.

31. *the chief Priests...with the Scribes*] On such a day, the eve of the Passover and of the Sabbath, these must have come on purpose to mock. But the Evangelists let the malignity of these members of the hierarchy speak for itself. They record without denouncing it.

He saved others] In all three. *He healed others; Himself He cannot heal.* This is a common meaning of 'save' in the Gospels (iii. 4, v. 23, 28, 34, vi. 56, x. 52; &c.).

32. *Let Christ*] Better, *Let the Christ*, the Messiah. They allude to His declaration before the Sanhedrin (xiv. 62).

the King of Israel] Alluding to the title on the Cross. Pilate wrote 'the King of the Jews,' but Jews would more naturally say, 'the King of Israel.'

that we may see and believe] They did not believe Him of whom the Prophets wrote, even when He raised the dead. But when He Himself rose, many of the priests became obedient to the faith (Acts vi. 7).

they that were crucified with him] We may suppose that Mk and Mt. were ignorant of the subsequent conduct of the penitent robber.

33—41. The last Three Hours and the Death.

Mt. xxvii. 45—56. Lk. xxiii. 44—49. Jn xix. 29, 30.

33. The divergence of the records here and at *v.* 36 need not surprise us. Eyewitnesses in a time of excitement seldom agree exactly as to what they saw and heard, and exact agreement is a reason for suspecting collusion.

the sixth hour] All three Synoptists say that the darkness began at

34 over the whole land until the ninth hour. And at the ninth
hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama
sabachthani? which is, being interpreted, My God, my
35 God, why hast thou forsaken me? And some of them that
stood by, when they heard *it*, said, Behold, he calleth Elias.
36 And one ran and filled a spunge full of vinegar, and put
it on a reed, and gave him to drink, saying, Let alone; let

the sixth hour and lasted till the ninth. As in the case of Egypt (see Driver on Exod. x. 23), the darkness was local, and it may be ascribed to natural causes. Origen points out the impossibility of an eclipse at the time of the Paschal full moon, and Lk. xxiii. 15 does not mean an eclipse. Extraordinary darkness at midday, extending for miles, is not a very rare phenomenon, and there is no sound reason for doubting the fact on this occasion, although some critics suggest that Amos viii. 9, which Irenaeus quotes as a prediction of it (IV. xxxiii. 12), caused it to be imagined. Granting the fact, it was inevitable that Christians should believe that in this case Nature was expressing sympathy with the sufferings of the Redeemer. We have no right to condemn such belief as certainly untrue or as superstitious. "If He thunder by law, the thunder is yet His voice." See on Amos viii. 9 and Godet on Lk. xxiii. 14.

34. *Eloi*] This is the only Word from the Cross recorded by Mk and Mt., and in both Gospels it is given in the original Aramaic, but texts vary somewhat as to the transliteration. Whether Jesus uttered the first word in the Aramaic or the Hebraistic form is not of much moment. Obviously *Eli* is nearer to Elias than *Eloi* is. But this is not conclusive. It was not a case of accidental mishearing. The man, in derision, purposely misquoted the word which Jesus had uttered.

My God] Even in this moment of apparent desertion Christ recognizes God as His God. The character of the cry is full guarantee for its historical truth. No Christian would have attributed such words to the Messiah if He had not uttered them.

35. *he calleth Elias*] This is ironical and means 'The helpless Messiah wants the Messianic Forerunner to come and help him,' or more simply 'wants Elijah to succour him.'

36. *filled a spunge*] The 'vinegar' or sour wine may have been provided for the sufferers as well as for the soldiers, and the sponge and the stalk may have been ready for the purpose of reaching the sufferers' mouths. Jn says that it was Christ's 'I thirst' which led to this incident, and again he has the definiteness of an eyewitness. He remembers the jar of wine, and that the 'reed' was a stalk of 'hyssop.' A short stalk would suffice. That the feet of the Crucified were above the heads of the spectators is improbable. So tall a cross would be troublesome to carry and difficult to fix upright.

Let alone] Here Mt. differs completely, and he seems to have had some authority which he preferred to Mk. He says that it was the

us see whether Elias will come to take him down. And 37
Jesus cried with a loud voice, and gave up the ghost. And 38
the veil of the temple was rent in twain from the top to
the bottom. And when the centurion, which stood over 39
against him, saw that he so cried out, and gave up the
ghost, he said, Truly this man was the Son of God. There 40
were also women looking on afar off: among whom was

companions of the giver of the wine who cried, 'Let alone,' *i.e.* 'Let *Him* alone,' or 'Leave off.'

37. *cried with a loud voice*] All three Synoptists mention the loud cry, which tends to show that Christ did not die merely of exhaustion. None of them says that He 'died'; He gave up His life by an act of will. See on Jn xix. 30.

38. All three mention the portent of the rending of the veil of the Temple, which means the veil between the Holy Place and the Holy of Holies, and it is mentioned nowhere else in N.T., for Heb. ix. 3 refers to the Tabernacle. Possibly the Evangelist regards it as the Temple rending its garments in grief for the death of the Messiah, a death which sealed its own doom. We know no more about the fact than what is told us in the Gospels, but there are traces elsewhere of a tradition respecting some extraordinary occurrence.

39. *the centurion*] The one whose duty it was to see the sentence of crucifixion carried out. It was his duty to keep strict watch, which would be all the more necessary during the darkness, and what he had noted greatly impressed him. The manner of Christ's death, especially the confidence with which He committed His spirit into his Father's hands, completed the conviction which had been growing in him. This was no dangerous or despicable criminal. This Man was not merely innocent but righteous (Lk.), and He was quite right in claiming God as His Father (Mk, Mt.). In this way Mk confirms Lk.'s report of Christ's last Word, which Mk himself does not record. He also, in recording the centurion's comment, reveals his own feeling towards the Gentiles. The moment after the death of the Messiah the power of that death is recognized by a heathen who had taken a leading part in inflicting it. This heathen echoes the exordium of the Gospel. See on i. 1. The centurion had heard Him, with His dying breath, address God as His Father, and he knew that dying men do not tell wanton lies. The good character of the centurions in N.T. has often been noticed; Mt. viii. 5—13; Acts x. 22, xxii. 26, xxiii. 17, 23, 24, xxiv. 23, xxvii. 43. Roman organization produced and promoted men of fine character. See Polybius vi. 24.

40. *There were also women looking on afar off*] We must have 'But' rather than 'And' (R.V.) at the beginning of the sentence. The centurion was not the only person who regarded the death of Christ with reverence and awe; there were also women beholding from afar. His Mother and her sister, Mary of Clopas, with Mary Magdalene, had

Mary Magdalene, and Mary the mother of James the less
41 and of Joses, and Salome; (who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42—47. *The Burial.*

42 And now when the even was come, because it was the
43 Preparation, that is, the day before the sabbath, Joseph of Arimathæa, an honourable counseller, which also waited for

been near the Cross for a time, but they had come away, and the beloved disciple had taken Christ's Mother to his own home. But the two others with Salome had joined a group at a distance and still remained.

Mary Magdalene] Mk has not mentioned Mary of Magdala before, but he assumes that she is known to his readers. The common identification of her with the 'sinner' of Lk. vii. 37 is a monstrous error, which ought never to be repeated.

Mary the mother of James the less and of Joses] She was the wife of Clopas (Jn xix. 25), who is certainly not the same as Cleopas (Lk. xxiv. 18) and cannot with any certainty be identified with Alphaeus. See on iii. 18. James and Joses are mentioned, not as being famous, but in order to distinguish their mother from other Marys. They are not the James and Joses of vi. 3. James was called 'the less' or 'the ittle' probably because of his *stature*.

Salome] Mk mentions her as known to his readers. Mt. substitutes 'the mother of the sons of Zebedee.' She was probably the sister of Christ's Mother. See on Jn xix. 25.

41. *when he was in Galilee*] This limitation is in all three. These women were pilgrims who had come from Galilee for the Passover; they were not 'daughters of Jerusalem.'

42—47. The Burial.

Mt. xxvii. 57—61. Lk. xxiii. 50—56. Jn xix. 38—42.

42. *when the even was come*] The time between 3 p.m. and sunset.

because it was the Preparation] The Sabbath began at sunset, and there must be no delay. If Joseph had not been prompt, Christ's enemies would have had His Body put, with the bodies of the two robbers, into the grave where criminals were interred. The 'Preparation' is the regular name for Friday in the Greek Church. Mk explains the term for Gentile readers. Cf. Judith viii. 6.

43. The site of Arimathaea is unknown. It has been identified by some with Ramah, the birthplace and burialplace of Samuel, the full name of which was *Ramathaim-zophim*. Joseph's having a tomb in Jerusalem and being a member of the Sanhedrin show that he had settled in the city; and this is suggested by the phrase 'Joseph *from*

the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he 44
were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when 45
he knew *it* of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped 46
him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the

Arimathaea,' which is the literal rendering. He was 'of honourable estate.' Only a person of good position and bearing would have had much hope of being at once admitted to an audience with Pilate.

went in boldly] *Took courage and went in.* It required courage to go to the Procurator on such an errand. He was not a kinsman of the Crucified, and therefore had no claim to this favour, and his being a member of the Sanhedrin might be fatal. The Sanhedrin had that day driven Pilate to condemn an innocent person to death,—a humiliating and exasperating thought for a Roman judge, and Pilate would know nothing of Joseph's having had no part in the crime. Above all there was danger as to what the Sanhedrin would do when they heard of Joseph's visit to the Procurator.

44. Pilate's astonishment and questioning of the centurion are recorded by Mk only. Pilate would suspect an attempt to get possession of the Body before death had occurred. Death in a few hours was rare, and Eusebius (*H. E.* viii. 8) says that martyrs, even when nailed to the cross, sometimes died of hunger. Josephus (*Life*, 75) tells us that among a number of crucified captives he found three of his acquaintances still alive, and one of them recovered.

45. *he gave the body*] Better, *he granted the corpse* (R.V.). Nowhere else is Christ's Body called a 'corpse' or 'carcase'; cf. vi. 29; Mt. xxiv. 28; Rev. xi. 8, 9. The Greek word (πτῶμα) has a contemptuous sound, and Mt., Lk. and Jn have 'Body,' which many texts substitute in Mk. But to Pilate Christ's Body was a mere 'carcase.' The word for 'granted' is used of Divine and royal favours (2 Pet. i. 3, 4; Gen. xxx. 20; Esther viii. 1), and rather implies that Pilate granted Joseph's request without a fee.

46. *bought fine linen*] Joseph may have done this and made arrangements with Nicodemus before going to the Procurator.

hewn out of a rock] Rock-hewn tombs are common round about Jerusalem. Like the colt and the gravecloths, the tomb had never been used before, for Joseph had had it made for himself. See on Jn xix. 41. One wall would be cut with a stone shelf, on which the Body could be laid, and a large stone, circular like a millstone, would be lying flat against the outside rock, ready for closing the opening. Two men might roll it into its place, but to roll it back would be a difficult task for women (xvi. 4).

47 sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

1—8. *The Visit of the Women to the Tomb.*

16 And when the Sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet
2 spices, that they might come and anoint him. And very early in the morning the first *day* of the week, they came
3 unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from
4 the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great.

47. *the mother of Joses*] 'Mother' ought to be in italics, as in R.V., for it is not in the Greek. It may safely be inserted from *v.* 40; otherwise 'the *daughter* of Joses' would be more probable. The two women wished to see the last of the Master and to know exactly how to arrange their own pious work.

Some critics suggest that all these details have been invented in order to make a foundation for the theory of the Resurrection. Such criticism renders history impossible, for by such methods the strongest evidence can be shown to be possibly untrue. Mk's simple narrative is thoroughly coherent. The women witness the hasty burial before sunset on Friday. When the sunset is over on Saturday, they buy spices. Very early on Sunday they set out to use the spices, evidently without any hope of a resurrection. Their experiences at the tomb lead them to believe that Jesus is risen.

XVI. 1—8. The Visit of the Women to the Tomb.
Mt. xxviii. 1—8. Lk. xxiv. 1—10. Cf. Jn xx. 1—18.

1. *when the Sabbath was past*] After sunset they brought 'spices' or 'aromatics,' a comprehensive term for sweet-smelling substances, whether liquid or solid. When they had finished their preparations it was too dark to do anything at the tomb; they must wait till dawn on Sunday.

2. *very early*] It was 'very early,' 'still dark,' as Jn says, when the women set out; when they reached the tomb the sun had risen.

the first day *of the week*] This is more important than the exact hour. All the Evangelists agree that the tomb was found empty on the morning of Sunday.

3. *Who shall roll us away the stone...?*] Two of them had seen Joseph and Nicodemus roll the stone to close the tomb; how were they to get it opened?

4. *was rolled away*] Better, *is rolled back* (R.V.). It was probably

And entering into the sepulchre, they saw a young man 5
sitting on the right side, clothed in a long white garment;
and they were affrighted. And he saith unto them, Be not 6
affrighted: Ye seek Jesus of Nazareth, which was crucified:
he is risen; he is not here: behold the place where they

leaning against the rock; it had gone back to the place from which Joseph and Nicodemus had moved it.

for it was very great] It was so large that they could see at a distance that it had been rolled back. But the words may be a belated remark to explain why they were anxious about the matter. All four Gospels state that the stone had been removed. In Mk the Angel is seen inside the tomb. Lk. and Jn mention two Angels. What is said about Angels is in harmony with Jewish modes of thought, but we cannot safely attribute all the details of the narrative to Jewish ideas of what would be likely to happen rather than to experience of what did happen. We know so little about the nature of Angels that it is rash to be peremptory as to what is credible or not.

5. *a young man*] Mk leaves us to infer that this was an Angel. The sobriety of all four narratives leaves us with the impression that there is a solid basis of fact. We must allow (1) for the intense excitement of the women at finding the sepulchre open and empty; (2) for the diversity of the impressions which each one of them received; (3) for the difficulty which each would have in describing her own experiences; and (4) for the unintentional inaccuracy with which those to whom they told their experiences would repeat what they had been told. It is more reasonable to believe that facts have been misunderstood and misreported, than to believe that there are no facts, but that all the narratives are the outcome of delusion or deliberate fiction. The substantial facts, about which all are agreed, are simple enough. Early on Sunday morning women went to the tomb to do honour to the Body which had been placed there on Friday evening, and what they sought was not found; the tomb was empty. The explanation, slowly grasped at the time and confirmed afterwards, was that He had risen. All this is more like sober history than myth.

they were affrighted] *They were amazed* (R.V.). Something of fear was mingled with their astonishment. Cf. ix. 15.

6. *he saith unto them*] As on the Lake (vi. 49, 50), the figure which is seen shows that He is no mere phantasm; He addresses them, and in much the same way; *Cease to be amazed.* What follows may be a question; *Is it Jesus that ye are seeking?* 'That is useless labour. You are too late.'

he is risen; he is not here] We might have expected 'He is not here' to come first, as in Mt. and Lk.; but Mk puts the supreme fact first, and then gives the evidence for its truth. 'He is risen. Do you doubt that? The tomb is empty; look at the place where the Body was laid.' As we know from Jn, the gravecloths were lying there, but

7 laid him. But go your way, tell his disciples and Peter that
he goeth before you into Galilee: there shall ye see him, as
8 he said unto you. And they went out quickly, and fled from
the sepulchre; for they trembled and were amazed: neither
said they any thing to any *man;* for they were afraid.

the Body had gone from within them. The Angel speaks with simplicity and directness, and his calmness is in marked contrast to the women's excitement.

7. *But go*] Mk only. 'Do not linger here wondering, *but* go to those who greatly need the knowledge of this fact.'

and Peter] 'And in particular Peter.' Here again we seem to have the Apostle behind the Evangelist. This special encouragement, sent to the chief Apostle, who was still lamenting his threefold denial, would be treasured and repeated by him. No other Evangelist reports this mention of Peter, but it is in harmony with 1 Cor. xv. 5, and with Lk. xxiv. 34. The three statements mutually confirm one another.

he goeth before you into Galilee] This seems to look back to xiv. 28. The predictions that He would rise again had made too little impression on the Apostles, and it was all the more necessary to remind them that He had appointed a meeting-place in Galilee. They might be sure that all would be done *even as* He said to them.

8. *went out quickly, and fled*] 'Quickly' has very little authority, but it may be inferred from the context. Terror at the supernatural utterance had held them fast. As soon as the utterance ceased, their first impulse was to get away from the scene of such awful experiences.

trembled and were amazed] *Trembling and astonishment held them.* Terror was not the only emotion.

neither said they any thing to any man] At first their tremor was so great that they quite forgot to communicate the glad tidings to others. They were too frightened to think of anything but escape; all which is true to nature. We may reasonably suppose that, if we had the conclusion of this Gospel, we should have some account of the transition from a terrified silence to a joyous eagerness to spread the good news, and perhaps also some report of the delivery of the special message to Peter.

for they were afraid] It is difficult to believe that Mk intended to end his Gospel at this point, and in this very abrupt way. It is possible that the sentence is incomplete; but ix. 6 shows that the abrupt sentence may be complete, and that nothing more is wanted to conclude *v.* 8. But, if the verse is finished, the Gospel is not. The words give us the impression of a ragged edge to an imperfect document.

The question of the genuineness of the last twelve verses is discussed in the Introduction. The time has come when discussion ought not to be necessary. Writers and preachers might be allowed to assume that these verses are no part of the Gospel according to St Mark with as much freedom as they assume that the words about the Three Heavenly

9—11. *The Appearance to Mary Magdalene.*

Now when *Jesus* was risen early the first *day* of the week, 9
he appeared first to Mary Magdalene, out of whom he had
cast seven devils. *And* she went and told them that had 10
been with him, as they mourned and wept. And they, 11
when they had heard that he was alive, and had been seen
of her, believed not.

Witnesses are no part of the First Epistle of St John. There are cases in which the evidence on one side is so strong that no amount of evidence, however voluminous and imposing, can shake it; and this is one of them.

9—11. The Appearance to Mary Magdalene.

9. *Now when* Jesus *was risen early*] These words also give the impression of a ragged edge. The preceding passage has no proper conclusion. This passage has no proper beginning, for there is no nominative. Something seems to have preceded in which Jesus was mentioned. The two edges do not fit. Whatever these twelve verses may be, they were not written as a conclusion to Mk's account of the first hours of the first Easter Day. Instead of giving the sequel to the first visit to the tomb, they begin with another account of the first visit to the tomb, agreeing with that of Jn, but not agreeing with that of Mk. Mary of Magdala is here quite alone, and she is introduced, not as a person who has already been mentioned more than once (xv. 40, 47, xvi. 1), but as a stranger to the reader, needing to be described.

The expression used for 'the first day of the week' is one which Mk nowhere uses; it occurs nowhere else in N.T. Nor is the word for 'appeared' used anywhere else of an Appearance of the risen Lord.

out of whom he had cast] 'Out of whom' is the usual phrase; but here we have 'from whom' expressed in a manner which is found nowhere else. 'Seven demons' means an obsession of special malignity. There is no parallel with 'seven other spirits more wicked than himself' (Mt. xii. 45), and there is no reason for thinking that Mary of Magdala had been exceptionally wicked, or that demoniacs were generally persons of very vicious lives. See on xv. 40. Seven is a typical number, made up of two other typical numbers, three and four. Plurality on an impressive scale is meant. The demons could not be counted.

10. In this verse there are two or three expressions which are not in Mk's style.

11. *had been seen*] The verb is found nowhere in Mk. It was the persistent testimony of those who had had this experience, that they had *seen* the risen Lord with their own eyes; and few believed that He was alive again until they had seen Him. Thomas was only one of many sceptics. The word for 'disbelieved' (R.V.) here and *v.* 16 is not found in Mk.

12, 13. *Appearance to Two Disciples.*

12 After that he appeared in another form unto two of
13 them, as they walked, and went into the country. And they went and told *it* unto the residue: neither believed they them.

14—18. *The Appearances to the Eleven.*

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness

Christ's Appearance to Mary of Magdala, with or without other women, is not mentioned by St Paul, nor is it reckoned by Jn, when he calls the Appearance at the Sea of Tiberias 'the third time' of Christ's manifesting Himself (xxi. 14). Women were not official witnesses; and perhaps from the first it was seen that, owing to emotion and excitement, their story was not coherent. The three Appearances which Jn counts are those at which the Apostle himself was present.

12, 13. Appearance to Two Disciples.
Lk. xxiv. 13—32.

12. *After that*] The phrase is not found in Mk.

in another form] This probably means that His form was different from that in which He had previously been known to them; but it has little point unless one knows that the two disciples failed to recognize Him.

into the country] The position of Emmaus is unknown. *El Kubeibeh*, about seven miles N.W. of Jerusalem, is a probable conjecture.

13. *neither believed they them*] This does not agree with Lk. xxiv. 34, where the two, on their return from Emmaus, are greeted with the news that the Lord is risen and that Simon has seen Him.

14—18. The Appearances to the Eleven.
Lk. xxiv. 36—43. Jn xx. 19—23. Cf. 1 Cor. xv. 5 f.

These verses seem to be a summary of what the writer had heard respecting manifestations of the risen Lord to the Apostles on and after Easter Day. What may have been said on different occasions is strung together and assigned to a single occasion.

14. *unto the eleven*] Better, *to the Eleven themselves*, to the official body, as distinct from Mary and the two disciples. 'The Eleven' proves nothing as to the presence of Thomas; both 'the Eleven' and 'the Twelve' designate the Apostolic College, independently of the exact number (Jn xx. 24; 1 Cor. xv. 5).

upbraided them] Nowhere else is this verb used of Christ's rebuking

of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into 15
all the world, and preach the gospel to every creature. He 16
that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall fol- 17
low them that believe; In my Name shall they cast out

His disciples. R.V. renders the word 'upbraid' here and Mt. xi. 20, but elsewhere 'reproach' (xv. 32; Mt. v. 11, xxvii. 44; Lk. vi. 22).

unbelief and hardness of heart] Nowhere else are these grave faults laid to the charge of the Apostles; viii. 17 is different. We conclude that the words are not Christ's but the narrator's, who appears to have been much impressed by the fact that so many of Christ's disciples treated the report of the Resurrection as something too good to be true. He emphasizes this (*vv.* 11, 13, 14; cf. 16, 17).

It was probably because the change from this severe rebuke in *v.* 14 to the commission in *v.* 15 seemed to be intolerably abrupt that an insertion was made of a supposed reply on the part of the disciples. We have lately recovered the whole of this interpolation in the original Greek. But there is point in the abrupt change which this interpolation seeks to mitigate. The disciples are told, not merely to believe, but *to preach to all the world*, what they themselves had doubted.

15. *And he said unto them*] This introductory formula indicates that there is some break between *v.* 14 and *v.* 15. What follows was probably said on a different occasion.

to every creature] Better, *to the whole creation* (R.V.). Contrast the limitation when the Apostles were first sent out (Mt. x. 5, 6).

16. *He that believeth*] It is no longer faith in the Resurrection that is specially emphasized, but faith in the Gospel message,—in Christ, the Son of God, who had died and risen again, as the Saviour of the world.

and is baptized] Baptism is required where it may be had (Tit. iii. 5; 1 Pet. iii. 21; cf. Gal. iii. 27). The main duty of the Apostles was to preach (1 Cor. i. 17), as here stated, for it is by the word of God (1 Pet. i. 23) that men are saved. The word without sacraments may do much; sacraments without the word, nothing.

shall be saved] In the spiritual sense. Faith is necessary for the healing of the body (ii. 5, v. 34, ix. 23, x. 52), and it is equally necessary for the healing of the soul; cf. viii. 35 and x. 26.

shall be damned] This is grievously misleading; *shall be condemned* (R.V.) is right. Whatever may be the authority of this appendix to Mk, it gives no sanction to the damnatory clauses of the *Quicunque vult*.

17. *them that believe*] Some of them. The promise is to the Church collectively. The writer would not have put into the mouth of Christ a prediction which everyone knew had not been fulfilled. From 1 Cor. xii. 10 and Gal. iii. 5 we know that St Paul treats the possession of extraordinary powers by some of his converts as a well known fact. Cf. Jn xiv. 12.

18 devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19, 20. *The Ascension of the Lord and His Cooperation with His Disciples.*

19 So then after the Lord had spoken unto them, he was

In my Name] Placed first with great emphasis. The power is not their own, and it is not to be used for their own aggrandisement. Justin Martyr repeatedly testifies that Christians had the power of thus exorcizing demons. Tertullian and Origen bear similar testimony. 'In My Name' does not mean using the Name of Jesus Christ as a magical formula; rather, 'as My representative,' 'by My authority.'

they shall speak with new tongues] Acts ii. 4, x. 46, xix. 6; 1 Cor. xii. 10, 28, xiv. 5. Irenaeus states that this continued in his day.

Thus far all that is mentioned in this summary of what Christ promised to the disciples is confirmed by statements in N.T. and by other evidence. In the next verse elements which appear to be akin to legend are mingled with well attested facts.

18. *they shall take up serpents*] 'They shall be miraculously preserved from the bite of venomous creatures, when they take them up in their hands.' Lk. x. 19 might be misunderstood as implying some such power; cf. Ps. xci. 13 and Acts xxviii. 3—6.

if they drink any deadly thing] The famous legend of St John drinking hemlock without being harmed may have been suggested by this verse. See on x. 39.

they shall lay hands on the sick] Acts ix. 12, 17, xxviii. 8. It is perhaps a mere accident, but the order in which signs are mentioned in these two verses runs out thus; casting out demons (Time of Christ); speaking with Tongues (Apostolic Age); taking up snakes and drinking poison (Growth of Legend); healing by laying on of hands (all ages). Contrast Mt. xxviii. 20.

19, 20. The Ascension of the Lord and His Cooperation with His Disciples.

Lk. xxiv. 50—53. Acts i. 9 f.

The two verses balance one another; the Lord did one thing, those whom He addressed did another.

19. *the Lord*] We should probably read *the Lord Jesus*, a combination which, with the possible exception of Lk. xxiv. 3, is found nowhere else in the Gospels.

had spoken unto them] This may mean 'After all His communications with them.'

received up into heaven, and sat on the right hand of God.
And they went forth, and preached every where, the Lord 20
working with *them*, and confirming the word with signs
following. Amen.

he was received up into heaven] The same verb is used Acts i. 2, 11, 22; 1 Tim. iii. 16.

sat on the right hand of God] A highly metaphorical phrase to indicate the transcendent glory of the Ascended Lord. In this glory He was revealed to the dying Stephen, not, however, sitting to judge and rule, but standing to succour and save (Acts vii. 55, 56). The sitting is mentioned Eph. i. 20; Col. iii. 1; Heb. i. 3, viii. 1, x. 12, xii. 2. This session at God's right hand signifies permanence, rest, and dominion, in glory, majesty, and felicity, after the toils, humiliations, and sufferings of life upon earth.

20. *And they went forth*] 'They' means the Apostles and their colleagues, and we see from this statement how condensed this summary of Apostolic labour is. Much took place before there was a Church at Jerusalem which could send out missionaries to preach everywhere.

the Lord working with them] The verb is found nowhere in the Gospels, and nowhere in N.T. is it used of Christ cooperating with His ministers.

confirming] This verb also is found nowhere in the Gospels. It is often used of confirming a bargain.

following] Yet another verb not found in the Gospels. See on 1 Tim. v. 10. In papyri it is used of verifying accounts, and 'verifying' may be the meaning here; 'signs which authenticated the word' (Milligan, *N. T. Documents*, p. 78). Perhaps the best comment on the verse is Heb. ii. 4, a passage which "is of deep interest as showing the unquestioned reality of miraculous gifts in the early Church; and the way in which they were regarded as coordinate with other exhibitions of divine power" (Westcott).

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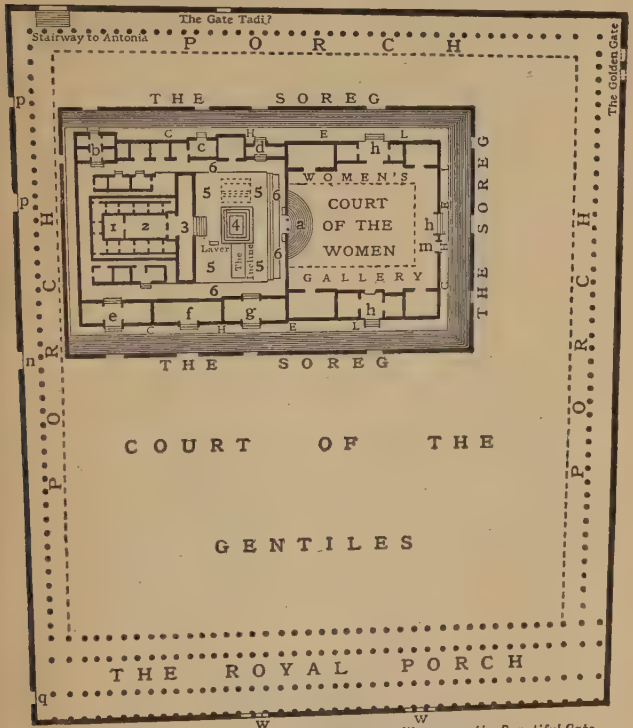

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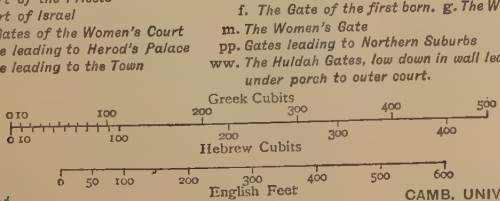

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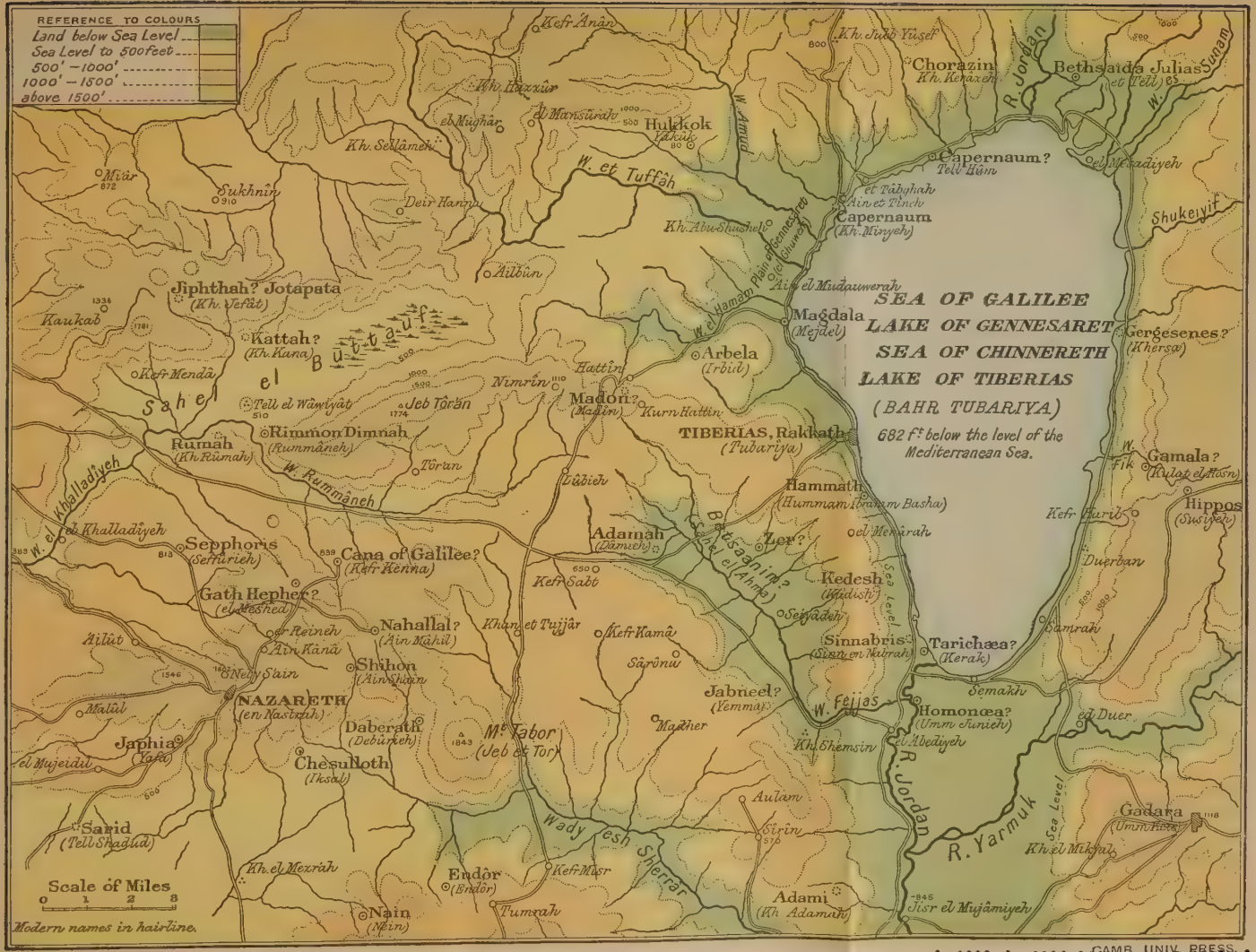

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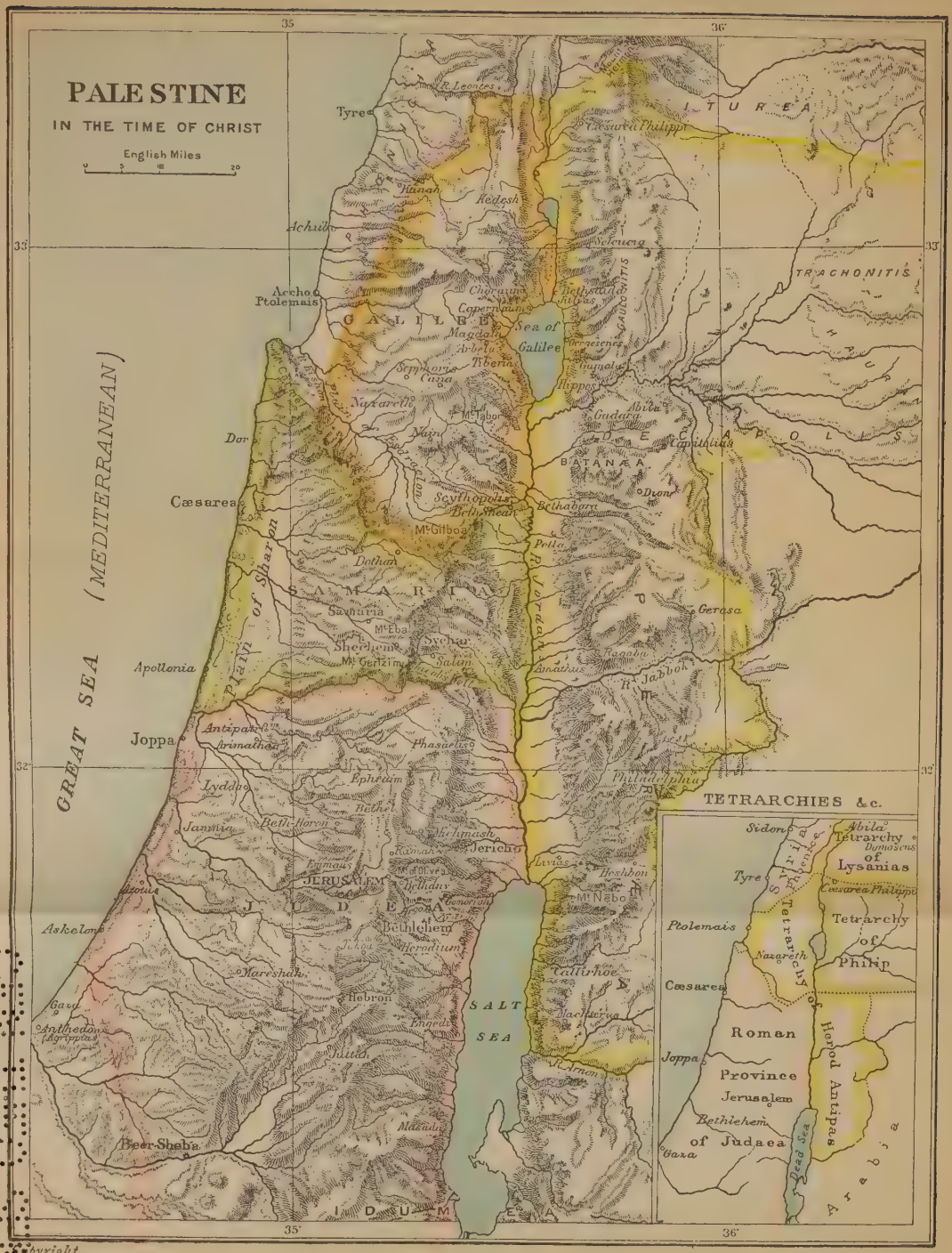

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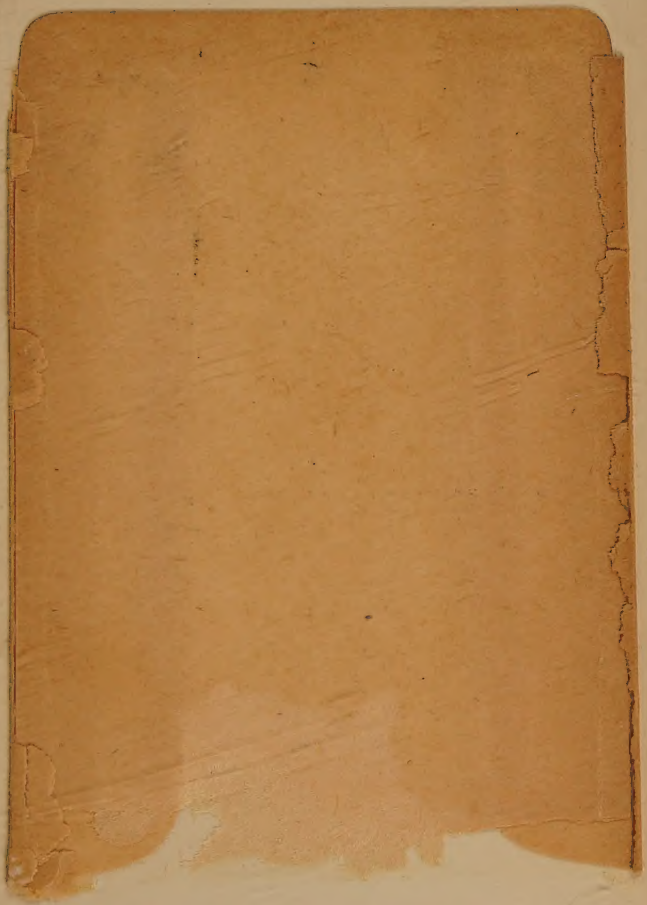

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